GOSPEL-CONVERSATION.

Wherein is ſhewed,

I. How the Converſation of Beleevers muſt be above what could be by the Light of Nature.

II. Beyond thoſe that lived under the Law.

III. And ſuitable to what Truths the Goſpel holds forth.

By *Jeremiah Burroughs*, Preacher of the Goſpel at *Stepney* and *Criple-Gate*, London.

Being the Third Book Publiſhed by

Thomas Goodwin, *William Bridge*,
William Greenhil, *John Yates*,
Sydrach Simpſon, *William Adderly*.
Philip Nye,

LONDON:
Printed by *Peter Cole*, Printer and Book-ſeller, at the Sign of the Printing-preſs in Cornhil, near the Royal Exchange. 1656.

Bt from F. Norman, Cat. 25

466

Few paper faults

SCOTSTOUN.

A. 7. 13.

Vet. A3 e. 670

1247

B210

(42)

785

6.A.

GOSPEL-CONVERSATION.

Wherein is shewed,

I. How the Conversation of Beleevers must be above what could be by the Light of Nature.

II. Beyond those that lived under the Law.

III. And suitable to what Truths the Gospel holds forth.

By *Jeremiah Burroughs*, Preacher of the Gospel at *Stepney* and *Cripple-Gate*, London.

Being the Third Book Published by

Thomas Goodwin, *William Bridge*,
William Greenhil, *John Yates*,
Sydrach Simpson, *William Adderly*.
Philip Nye,

LONDON:
Printed by *Peter Cole*, Printer and Book-seller, at the Sign of the Printing-press in Cornhil, near the Royal Exchange. 1656.

BODLEIAN
2 DEC 1949
LIBRARY

To the Reader.

THe *order* and *method* which we propounded to our ſelves, and ſtill purſue in *publiſhing* this *bleſſed mans labors* committed to us, *is the ſame with his own in preaching them*; and *in his preaching ſtile* alſo we preſent them, that ſo *both for matter* and *manner* they might be *every way his own*. We need not ſet him up any other Pillar or Monument than what himſelf erected by his own worth; and yet we may as truely ſay of him, as *Nazianzen* of *Athanaſius*, ὑψηλὸς τοῖς ἔργοις ταπεινὸς δὲ τῷ φρονήματι, *He was high in worth, but humble in heart*: He dyed in the ſtrength of his Parts and Graces, and did not wear with *ruſt*, but *uſe*: (*Ampliſſimum vitæ ſpatium uſq; ad ſapientiam vivere*) He *did the work of him that ſent him, whilſt it was day*, becauſe he feared (as he would often ſay) *a night was comming upon the Kingdom, wherein he could not work*; and ſo he lived in a little time.

It *grieved his Soul* to ſee how among profeſſors of Religion, Holineſs of life, and circumſpect walking, is not attended to in this diſſolute and diſſolved age we live in: *what Truth* therefore ſerved *moſt to revive* and *renew* that ſpirit and vigor of *Practical holineſs*, which was breathing in them before theſe times; theſe he moſt inſiſted on, and preſſed upon the *Conſcientes* of Believers: And he that is converſant in his writings, will readily diſcern, that he judged the *power of godlineſs* not to conſiſt in high-towring-ſpeculation (though himſelf was of excellent-raiſed-parts) but in *an holy Converſation, which is peculiarly the ſubject of this Treatiſe*; therein following the direction of *Paul* to *Titus*, exhorting Beleevers in God, *to maintain good works*, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι, *to go before others in good works*, or *to ſet before others good works*, as the words imply, *Titus*. 3. 8.

Which yet whilſt a Chriſtian purſues with al *zealous fervency* and *intention*, he muſt withal be acquainted with the *Root* from whence al his Holineſs muſt ſpring. *Good wroks* are *dangerous*, if they be made the *Foundation* in the great point of *Juſtification by faith*; but if they be uſed in the *ſuperſtruction*, then they are very *uſeful*. We cannot *have children from Chriſt*, except *we be firſt married to Chriſt*: No works of ſanctification, before Union with Chriſt. Many cry out for obedience and good Works, yet are profane *becauſe* they go not to *Chriſt for theſe*; *You will not come to me, that you might have life*, ſaith our Saviour: Except we do al *for* and *from* Chriſt, our Luſts will not be mortified, our Duties not accepted, our Conſciences not purified: we ſhal not be ſtrengthned againſt croſſes, neither *ſhal we go in chearfully, nor perſevere*: The fooliſh proud heart of man is loath to be ſo much beholding to Jeſus Chriſt, as to receive Salvation from him *altogether*, but *ſomthing* he will do, and *ſomthing* Chriſt muſt do: yet is leans *much* if not *moſt* upon it *ſelf*, one-ly it will take in Chriſt to make *more* ſure work. There is a ſturdy ſtoutneſs and unyieldingneſs of ſpirit in men, againſt the bleſſed Truths of the Goſpel made known unto them; they muſt have *Peace, Comfort, Aſſurance*, their own way, or elſe rej & al; they would find a principle of life and power within themſelves, and not go to Chriſt for it, they would bring ſomthing to Chriſt, and not fetch al from Chriſt; not knowing that the way which al true Believers have gone (after much wearying of themſelves to find ſomthing in themſelves) hath been at the laſt to *roul* themſelves wholly

upon the *Free-grace* of God through Jesus Christ, seeing *nothing* in themselves, yet *giving glory* to God by *beleeving*; and if they could bring their hearts so disposed and qualified, yet they see the danger of resting in what they *are*, *have* and *do*. And if want of such and such *conditions* and *qualifications* had ground enough to keep from *Christ*, it might have hindred any that ever did cast themselves upon the *Free-Grace* of God, because they would stil have been at a loss, finding a defect in them.

These things we judge not unseasonable to premise, in the reading of this and al other Treatises of this nature, that Christians may (when they abound in *much-doing* and *wel-doing*) be stil as much afraid of *resting* in doing wel, as of *committing ill* and be content to have al flowers withered that refresh them without Christ: And when after *Humiliation* and casting down for sin, they begin to stand upright as they think, upon the legs of their Prayers, Performances, Inherent Graces and Qualifications, and Righteousness and Holiness expressed in their Lives and Conversations, they may yet notwithstanding al this, be brought, not to glory in themselves, but in Jesus Christ, and willingly come down from the *Throne* of their own Conceits, *Sufficiences*, *Abilities*, and be at the *Footstool* and *Threshold* of Jesus Christ; that seeing they *know* nothing, *are* nothing, *have* nothing, *do* nothing, they may *be* nothing in their own eyes, that *Christ* might *be* al, *do* al their work in them and for them, that so they may wholly live upon Christ, and to Christ, stil drawing vertue from him, seeing a need *of* Christ, and *of* nothing else, and finding a fulness and help *in* him: and *in* nothing else.

This word of direction being given the *Reader* in his perusing this *Treatise* about *Gospel-Conversation*, the publishing of which in these *perilous* Times, we conceive exceeding *suitable* and *useful*, wherein so many are led away after those Doctrines that are not *after godliness*, as the apostle speaks. This *holy man* would often much bewail that he did not see that holy frame and temper of spirit in the Professors of our daies, which was in those God was pleased to take out of this world to himself in the daies immediately foregoing these Troubles: He would often say, *We seem to have more Light now, but we have lost our heat and first love.* We pray the Lord awaken us, that we may do our first works before he come against us quickly, and remove *the Candlestick* out of its place. *Amen.*

Thomas Goodwin, *William Greenhil,* *Sydrach Simpson,* *Phillip Nye,* *William Bridge,* *John Yates,* *William Adderly.*

The Names of several Books Printed by Peter Cole, *Printer and Book-seller of* London, *at the Printing-press in Cornhil, near the Royal Exchange.*

Sixteen Books of Mr. Jeremiah Burroughs *lately published; also the Texts of Scripture upon which they are grounded*

1. *Christ's call to all those that are weary and heavy Laden, to come to him for rest,* on *Matth.* 11. 28.

Wherein is shewed, *First*

1 The Burden of Sin. 2. the Burden of the Law. 3. The Burden of Legal performances with the Misery of those that are under them. 4. The Burden of Corruption. 5. The Burden of Outward Affliction.

Secondly,

Secondly, Christ Graciously offers to them that come to him, REST from al those Burdens.

Wherein is shewed,

1. What it is to come to Christ 2. That Christ requires nothing but to come to him. 3. Several rules to be observed in right comming to Christ. 4. Means to draw souls to Christ. 5 That in comming to Christ God would have us have respect to our selves. 6 That there is No REST for souls out of Christ; and the Reasons thereof, with some conclusions from it.

Thirdly, There is shewed

1. The Rest Beleevers have from sin. 2. The deliverance from the Law by Christ is, 1 Privatively, 2 Positively. 3. The Rest Beleevers have from the Burden of the Law by comming to Christ. 4. How Christ gives Rest from the burden of Legal performances. 5 How Christ gives Rest from the Burden of Corruption, wherein is shewed how Sanctification and Holiness comes from Christ only. And encouragments to come to Christ for holiness. 6 How Christ gives Rest from outward affliction. 7 Some Directions how to get Rest from Christ in spiritual desertions.

2. *Christ the great Teacher of souls that come to him*, on *Matt.* 11. 29.

Wherein is shewed,

1. What Christs Yoak is. 2 That Beleevers must take Christs Yoak on them. 3 The more we are under the Yoak of Christ, the more REST we have. 4 Christ is the great Teacher of his Church and People. 5 In what manner Christ Teacheth, 1 He is a Meek Teacher. 2 An Humble Teacher. 6 The Learners of Christ must be MEEK. 7 The Learners of Christ must be humble. 8 Christ Teacheth by his EXAMPLE. 9 Wherein Christs EXAMPLE is to be followed. 10 What kind of Pattern Christ is. 11 We must not follow the Example of the World.

We must imitate Christ in MEEKNESS.

1. What meekness is. 2 Learn of Christ to be meek towards God; and the Reasons thereof. 3. the Dreadful Evil of Anger and frowardness towards God. 4 Meekness towards God exemplified from Scripture examples 5 Meekness towards Men, which consists in ordering Anger. 1. To the right Object. 2. To the right Time. 3. To the right measure. 4. To the right end &c. 5. The sad effects of Anger 6. the Excellency of Meekness. 7. Promises made to meekness. 8. Many vain Reasons and Pleas for Anger answered. 9. Exhortations to Meekness. 10. Means to get and keep Meekness.

3. *Christ the humble Teacher of those that come to him.* on *Matth.* 11. 29.

Wherein is shewed,

1. What Humility or lowliness is Not. 2. What that Lowliness of Heart is that Christ would have us to Learn of him. 3. Arguments from the Lowliness of Christ to work Lowliness of Spirit in Us. 4. The properties of an humble heart towards God, 5. The Properties of an humble and Lowly heart in respect of Our selves. 6. The Properties of humility in respect of others. 1. It is fearful of giving or taking offence. 2 It gives due honor to al. 3. It is tender to others. 4. It's not needlesly singular from them. 7. The Excellencies of Humility. 8. Humility brings REST unto the soul, 9. Means to get Humility.

4. *The only Easie way to Heaven.* on *Matth.* 11. 30.

Wherein is ſhewed,

1. The way to Heaven that Jeſus Chriſt teacheth, is an Baſie way. Six Evidences thereof. 2. The Difference between the EASE a carnal heart hath, and the EASE a gracious ſoul hath in Religion. 3. The Reaſon why ſome gracious ſouls complain of difficulty in Gods waies. 4. What it is that makes the waies of God ſo Eaſie. 5. Conſequences from the eaſineſs of Gods waies. 6. Directions how we may make the waies of God Eaſie.

5. *Goſpel Reconciliation*, Or Chriſts Trumpet of Peace to the World. Wherein is Opened, Gods exceeding willingneſs to be Reconciled to Man; And Gods ſending his Embaſſadors to that End From 2 *Cor.* 5.19, 20. 21.

6. The Rare Jewel of *Chriſtian Contentment*, on *Phil.* 4. 11. Wherein is ſhewed, 1 what Contentment is. 2 It is an Holy art and myſtery. 3 The Excellencies of it. 4 The evil of the contrary ſin of Murmuring, and the Aggravations of it.

7. *Goſpel-Worſhip*, on *Levit.* 10. 3. Wherein is ſhewed, 1 The Right Manner of the Worſhip of God in General; And particularly, In hearing the Word, Receiving the Lords Supper, and Prayer.

8. *Goſpel-Converſation*, on *Phil.* 1. 27. Wherein is ſhewed, 1 That the Converſations of Beleevers muſt be above what could be by the Light of Nature. 2 Beyond thoſe that lived under the Law. 3 And ſutable to what Truths the Goſpel holds forth. To which is added, *The Miſery of thoſe Men that have their Portion in this life only*, on *Pſal.* 17. 14.

9. A Treatiſe of *Earthly-mindedneſs* Wherein is ſhewed, 1 What Earthly-mindedneſs is. 2 The great Evil thereof, on *Phil.* 3 part of the 19. verſ. Alſo to the ſame Book is joyned, A Treatiſe of *Heavenly mindedneſs, and walking* with *God*, on *Gen.* 5. 24, and on *Phil.* 3. 20.

10 An *Expoſition* on the fourth, fifth, ſixth, and ſeventh Chapters of the Propheſie of *Hoſea*.

11 An *Expoſition* on the eighth, ninth, and tenth Chapters of *Hoſea*.

12 An *Expoſition* on the eleventh, twelfth, and thirteen Chapters of *Hoſea*, being now compleat.

13 The *Evil of Evils*, or the exceeding ſinfulneſs of ſin, on *Job.* 16. 21.

14 Precious Faith, on 2 *Pet.* 1. 1.

15 Of Hope, on 1 *John*, 3. 3.

16 Of walking by Faith, on 2 *Cor.* 5. 7.

Four new Books of Mr. Sydrach Simpſon.

viz

I. *Of Unbelief, Or the Want of Readineſs to lay hold on the Comfort given by Chriſt.*

II. *Not going to Chriſt for life and Salvation, is an exceeding great Sin.*

III. *Of Faith, Or, That beleeving is receiving, and receiving Chriſt is Beleeving.*

IV. *Of Covetouſneſs.*

In the firſt Book is ſhewed.

1 What Unbelief it is that is here ſpoken of.

2 The beſt way to deal with Unbelief.

3 That Unbelief is a ſin againſt al the Atributes of God.

4 That Chriſt will not bear with this Sin

Sin of Unbelief.
5 That we ſhould be quick and ready to believe.
6 Motives to endeavour for readineſs to believe.
7 Helps to attain readineſs in Believing.

In the ſecond Book is ſhewed,

1 That Unbelief is a great ſin, and exceeding Provoking unto God,
2 Several Arguments provoking us to Believe the greatneſs of the ſin of Unbelief.
3 Many Obiections anſwered.
4 Several ſorts of this ſin of Unbelief.
5 Means to convince us that Unbelief is ſo great a ſin.
6 Though the ſin of Unbelief be very great, yet it's pardonable.
7 God hath pardoned Unbelief, and wil pardon it.

In the third Book is ſhowed,
(beſides many other things)

1 That Perſons that are Believers are Receivers.
2 That to Receive is the Principal uſe of Faith.
3 That nothing ſhould hinder our Receiving. 1 Nor our ſins. 2 Nor Gods delaies. 3 Nor the ſmalneſs of our receipts. 4 Nor the greatneſs of our wants
4 How Faith Receives.
5 That Faith Receives Chriſt. 1 In the Underſtanding. 2 In the wil.
6 The temper of a man that hath faith.
7 The neceſſity of Faith.
8 Though Faith be ſmal, yet it makes us the Sons of God.
9 The Nature of true Faith.
10 There are but few that Receive Chriſt.
11 Three ſorts that come not to Chriſt. 1 Such as Receive him not as he is. 2 Such as delay their coming to him. 3 Such as give not that place to Chriſt in their hearts that is fitting for him.

In the Treatiſe of Coveteouſneſs is ſhewed

1 It is the Duty of al as they would obtain Eternal Life to beware of Coveteouſneſs.
2 The Reaſons of the Doctrine. 1 It is a ſpiritual ſin. 2 It overſpreads the whol man. 3 It's oppoſite to the Nature of Godlineſs and Religion. 4 It's the womb and ſeed of al ſin. 5 It's a baſe ſin.
3 The dangerouſneſs of Coveteouſneſs 1 It is hardly avoided. 2 It is difficultly cured.
4 You ſhal have al things needful for this life if you will look after Grace.
5 Your Life lies in Grace not in Riches.
6 There is more to be feared than to be deſired in Riches.
7 We ſhould Mortifie our deſires after Riches.

Mr. Hookers *New Books in three Volums: One in Octavo, and two in Quarto.*

These Eleven New Books of Mr. *Thomas Hooker*, made in *New-England*: Are atteſted in an Epiſtle by Mr. *Thomas Goodwin*, and Mr. *Philip Nye*, To be written with the Authors Own hand: None being written by himſelf before. One Volum being a Comment upon Chriſt's laſt Prayer in the ſeventeenth of *John*: wherein is opened, The *Union* Believers have with God and Chriſt, and the glorious Privileges thereof. Beſides many other Goſpel Truths, there you have ſhewed,

1 That the end why the Saints receive al

al glorious Grace, is, That they may be one, as the Father and Christ are one.

2 That God the Father loveth the Faithful, as he loveth Jesus Christ.

3 That our Savior desireth to have the Faithful in Heaven with himself.

4 That the happiness of our being in Heaven, is to see Christs Glory.

5 That there is much wanting in the knowledg of Gods Love, in the most able Saints.

6 That the Lord Christ lends dayly direction, according to the dayly need of his Servants.

7 That it is the desire and endeavor of our Savior, that the dearest of Gods Love, which was bestowed on himself, should be given to his faithful servants.

8 That our Union and Communion with God in Christ, is the top of our happiness in Heaven.

Mr. *Hookers* first eight Books, of the Application of redemption, by the effectual Work of the Word, and Spirit of Christ, for the bringing home of lost Sinners to God. In which (besides many other seasonable, and soul-searching Truths) there is also largely shewed,

1 Christ hath purchased al spiritual good for H I S.

2 Christ puts al H I S into possession of al that Good that He hath purchased.

3 The soul must be fitted for Christ before it can receive Him: and a powerful Ministry is the ordinary means to prepare the heart for Christ.

4 The work of God is free: And the day of Salvation, is while this Life lasts, and the Gospel continues.

5 God cals His Elect at any Age, but the most before old Age.

6 The soul is naturally setled in a sinful security.

7 The heart of a Natural man is wholly unwilling to submit to the Word that would sever him from his sins.

8 God the Father by a holy kind of violence, plucks His out of their corruptions, and draws them to believe in Christ.

Mr. *Hookers* Ninth and Tenth Books of the Application of Redemption, by the Effectual Work of the Word, and Spirit of Christ, for the bringing home of lost sinners to God. Besides many other seasonable, and soul-searching Truths, there is also largely shewed,

1 The heart must be humble and contrite before the Lord wil dwel in it.

2 Stubborn and Bloody Sinners, may be made broken hearted.

3 There must be true sight of sin, before the heart can be broken for it.

4 Application of special sins by the Ministry, is a means to bring men to sight of, and sorrow for them.

5 Meditation of sin, a special means to break the heart.

6 The same Word is profitable to some, not to others.

7 The Lord sometimes makes the Word prevail most, when it is most opposed.

8 Sins unrepented of, makes way for piercing Terrors.

9 The Truth terrible to a guilty conscience.

10 Gross and Scandalous Sinners, God usually exerciseth with heavy breakings of heart, before they be brought to Christ.

11 Sorrow for sin rightly set on, pierceth the heart of the sinner throughly.

12 They whose hearts are pierced by the Word, are carried with love and respect to the Ministers of it: and are

busie

blie to enquire, and ready to submit to the mind of God.

13 Sinners in distress of Conscience, are ignoarnt What they should do.

14 A contrite Sinner sees a necessity of coming out of his sinful condition.

15 There is a secret hope wherewith the Lord supports the hearts of contrite sinners.

16 They who are truly pierced ve- their sins, do prize and covet deli rance from their sins.

17 True contrition is accompanied with confession of sin, when God cals thereunto.

18 The soul that is pierced for sin, is carried with a restless dislike against it.

Six Books more of Mr. *Hookers* in two Volums in Quarto, are printing

Twenty one several Books of Mr. William Bridge, *collected into two Volumes* Viz

1 *Scripture Light the most sure Light:* compared with, 1 Revelations and Visions. 2 Natural and Supernatural Dreams. 3 Impressions with; and without the Word. 4 Light and Law within. 5 Divine Providence 6 Christian Experience. 7 Humane Reason. 8 Judicial Astrology. Delivered in Sermons, on 2 *Pet.* 1. 19.

2 *Christ in Travel:* Wherein, 1 The Travel of his soul. 2 The first and after effects of his Death. 3 His Assurance of Issue. 4 And his satisfaction therein. Are opened and cleered in Sermons, on *Isa.* 53. 11,

3 *A lifting up of the Cast down,* in case of, 1 Great sin. 2 Weakness of Grace. 3 Miscarriage of Duties. 4 Want of Assurance. 5 Affliction. 6 Temptation. 7 Desertion. 8 Unserviceableness. 9 Discouragements from the Condition it self. Delivered in thirteen Sermons, on *Psalm*, 42. 11.

His Four Sermons concerning,

4 Sin against the Holy Ghost.

5 Sins of Infirmity,

6 The false Apostle tried and discovered.

7 The Good and Means of Establishment.

8 The great things Faith can do.

9 The Great things Faith can suffer.

10 The Great Gospel Mystery of the Saints Comfort and Holiness, opened and applied from Christ Priestly Office.

11 Satans Power to Tempt, and Christ Love to, and Care of his people under Temptation.

12 Thankfulness required in every Condition.

13 Grace for Grace.

14 The Spiritual Actings of Faith through Natural Impossibilities.

15 Evangelical Repentance.

16 The Spiritual Life, &c.

17 The Woman of Canaan.

18 The Saints Hiding place, &c.

19 Christs Coming, &c.

20 A Vindication of Gospel Ordinances.

21 Grace and Love beyond Gifts.

Dr. Johnston's *Idea of Practical Physick.* Englished by *Nich. Culpeper*

1 The Art to preserve Health.

2 The Preternatural Disorder of Mans Body, and their Signs.

3 Of Medicaments.

4 Of the Art of Healing.

5 Of the general Cure of Diseases.

6 Of External Diseases.

7 Of Feavors.

8 Of Head Diseases

9 Of middle belly diseases.

10 Of Lower Belly Diseases.

11 Of

11 Of Venemous Diſeaſes.
12 Of Childrens Diſeaſes.

Thirty Four Books of Nich. Culpeper, *Gent. Sudent in Phyſick and Aſtrologie, formerly publiſhed.*

The firſt twenty four Books, are al called the *practice of phyſick*, wherein is plainly ſet forth, The *Nature*, *Cauſe Differences*, and ſeveral ſorts of *ſigns*; Together with the Cure of al Diſeaſes in the Body of Man. Being a Tranſlation of the Works of that Learned and Renowned Doctor, *Lazarus Rivrius*, now living; Counſellor and Phyſitian to the preſent King of *France*. Above fifteen thouſand of the ſaid Books in Latin have been ſold in a very few years, having been eight times printed, though al the former Impreſſions wanted the Nature, Cauſes, Signs, and Differnces of the Diſeaſes. and had only the Medicines for the cure of them; as plainly appears by the Authors Epiſtle.

25. *A Sure Guide to Phyſick and Chyrurgery*: That is to ſay, The Arts of Healing by Medecine, and Manual Operation. Being an Anatomical Deſcription of the whol Body of Man, and its parts, with their reſpective diſeaſes, demonſtrated from the Fabrick and uſe of the ſaid parts. In Six Books of *Riolanus*, tranſlated, and adorned with an hundred eighty four Figures cut in Braſs.

26 *Veſlingus Anatomy of the Body of Man*, Wherein is exactly deſcribed, the ſeveral parts of the Body of Man. Illuſtrated with very many larger Braſs Plates than ever was in Engliſh before.

27 A tranſlation of the *new Diſpenſatory*, made by the Colledg of Phyſitians of *London*. Whereunto is added, the *Key to Galens Method of Phyſick*.

28 The *Engliſh Phyſitian Enlarged*, being an Aſtrologo-Phyſical Diſcourſe of the vulgar Herbs of this Nation; wherein is ſhewed how to cure a mans ſelf of moſt Diſeaſes incident in Mans Body, with ſuch things as grow in *England*, and for three pence charge. Alſo in the ſame Book is ſhewed, 1 The Time of gathering al Herbs, both Vulgarly, and Aſtrologically. 2 The Way of drying, and keeping them and their Juyces. 3 The way of making and keeping al manner of uſeful Compounds, made of thoſe Herbs. The way of mixing the Medicines according to the Cauſe, and Mixture of the Diſeaſe, and the part of of the Body afflicted.

29 *A Directory for Midwives*, or *a Guide for women*. Newly enlarged by the Author in every ſheet, and illuſtrated with divers new Plates.

30 *Galens Art of Phyſick*, with a large Commeut.

31 New Method both of ſtudying and Practiſing Phyſick.

32 A Treatiſe of the Rickets, being a Diſeaſe common to Children. Wherein is ſhewed, 1 The Eſſence, 2 The Cauſe, 3 The Signs, 4 The Remedies of the Diſeaſe: Publiſhed in Latin by Dr. *Gliſſon*, Dr. *Bates*, and Dr. *Regemorter*: Tranſlated into Engliſh, and corrected by *Nich. Culpeper*.

33 Medicamens for the Poor, Or Phyſick for the Common People.

34 Health for the Rich and Poor, by Diet without Phyſick.

The *London Diſpenſatory* in Folio, of a large Character in Latin.

The *London Diſpenſatory* in twelves, a ſmal pocket Book in Latin.

Mr.

Mr. *Rogers* on *Naaman* the Syrian, his Diseas, and Cure: Discovering the Leprosie of Sin and Self-love; with the Cure, *viz.* Self-denial and Faith.

Mr. *Rogers* his Treatise of Marriage.

The Wonders of the Load-stone. By *Samuel Ward* of *Ipswich*.

An *Exposition* on the Gospel of the Evangelist St. *Matthew*. By Mr. *Ward*

The Discipline of the Church in *New-England*: By the Churches and Synod there,

The Wise Virgins Lamp Burning; Or, Gods sweet incomes of love to a gracious soul waiting for him. Published by Mr. *Thomas Weld*, late of *New-England*.

Marks of Salvation.

Mr. *Brightman* on the Revelation.

Clows Chyrurgery.

Mr. *Loves* Case containing his Petitions, Narative, and Speech.

A Godly and Fruitful Exposition, on the first Epistle of *Peter* By Mr. *John Rogers*, Minister of the word of God at *Dedham* in *Essex*

Christians Engagement for the Gospel, By *John Goodwin*.

Great Church Ordinance of Baptism

Six Sermons preached by Dr. *Hill*. viz

1 The Beauty and Sweetness of an Olive Branch of Peace, and Brotherly Accommodation Budding.

2 Truth and Love happily married in the Church of Christ.

3 The Spring of strengthning Grace in the Rock of Ages Christ Jesus.

4 The strength of the Saints to make Jesus Christ their strength.

5 The Best and Worst of *Paul*.

6 Gods Eternal preparation for his Dying Saints.

A Commemoration of King *Charls* his Inauguration. In a Sermon, By *William Laud*, then Bishop of *Canterbury*.

A Congregational Church is a Catholik Visible Church. By *Samuel Stone* in New-England.

A Treatise of politick Powers, wherein seven Questions are answered, 1. Whereof power is made, and for what ordained. 2. Whether Kings and Governors have an Absolute Power over the People. 3 Whether Kings and Governors be subject to the Laws of God, or the Laws of their Country. 4 How far the People are to obey their Governors

Dr. *Sibbs* on the Phylipplans.

Vox Pacifica, or a Perswasive to Peace.

Dr. *Prestons* Saints submission, and Satans Overthrow.

Pious Mans Practice in Parliament time,

Barriffs Military Discipline.

The Immortality of mans Soul.

The Anatomist Anatomized.

The Bishop of *Canterbury's* Speech.

Woodwards Sacred Ballance.

Dr. *Owen* against Mr. *Baxter*.

Abrahams Offer'd Gods Offering: being a Sermon by Mr. *Hurle*. Before

the Lord Major of *London*.

Mr. *Spurstows* Sermon, being a Pattern of Repentance.

Englands Deliverance from the Northern Presbitery, compared with its deliverance from the Roman Papacy. In a Sermon on the 5. of *Nov.* 1651. Before the Parliament. By *Peter Sterry*.

The Way of God with his People in these Nations. Opened in a Thanksgiving Sermon, preached on the 5. of *Novemb.* 1656. before the Right Honorable, the High Court of Parliament. By *Peter Sterry*.

Mr. *Sympsons* Sermon at *Westminster*.

Mr. *Feaks* Sermon before the Lord Major.

The Best and Worst Magistrate. By *Obadiah Sedgwick*. A Sermon.

A Sacred Panegyrick. By *Stephen Marshall*. A Sermon.

The Craft and Cruelty of the Churches Adversaries. By *Matthew Newcomen*. A sermon

The Magistrates support and Burden By Mr. *John Cardel*. A Sermon.

Mr. *Owens* Redstartness of the Promises. A Sermon.

Mr. *Phillips* Treatise of Hell.

——— of Christs Geneology

The Cause of our Divisions discovered, and the Cure propounded.

King *Charls* his Case, or an Appeale to al Rational men concerning his tryal.

A Relation of the Barbadoes.

A Relation of the Repentance and Conversion of the Indians in New-England; by Mr. *Eliot*, and Mr. *Mayhew*.

Mr. *Brightman* on the Revelations.

Clows Chyrurgery.

Marks of Salvation.

Christians Engagement for the Gospel, by *John Goodwin*.

Great Church Ordinance of Baptism

Mr. Lowes Case, containing his Petitions, Narrative, and Speech,

There is now in the Press five Books of *Practical Physick*, and one Book of *Phisical Questions*, and four Books of *Observations*. All Published by that most Renowned Physitian, *Felix Plater*, Doctor of Physick, &c.

THE CONTENTS.

SERMON I.

Page

THE words Opened. 2

Doct. 1. Those that profess the Gospel, must have a great care of their Conversations. 6

Page

1 That God may be honored 7

1 Because the Saints are Gods witnesses 8

2 They hold forth Gods renewed Image. 9

3 They further Gods designs Ibid

4. They

Page

4 They make up the Great dishonor He hath from the world Ibid
2 In respect of wicked men 10
1 That you may convince them ibid
2 To stop their mouthes 11
3 To convert them ibid
4 To condemn them 12
3 In respect of the Saints ibid
1 They rejoyce in it ibid
2 They Bless God for it ibid
3 They have boldness before men ibid
4 They are established by it 13
5 They are edified by it ibid
4 In respect of your selves ibid
1 It evidenceth the Truth to your souls. ibid
2 It continueth and encreaseth what is in you 14
3 It gets honor in the Consciences of men ibid
4 It is an instrument of publick good ibid
5 It furtheres a joyful account at the great day ibid
6 It keeps up the honor of Religion from one generation to another ib

Application

1 To reprove careless professors 16
2 To exhort to be careful of your Conversations 19
Arg. 1 It is a mercy you have Conversation among men 20
2 wicked men are able to passe judgment on your lives, but not on your principles 21
3 Sometimes you must displease wicwicked men ibid
4 Your lives are but short 22
5 The eyes of al are upon you 23
6 God promiseth Salvation to them that order their Conversations aright 24

Page

SERMON II

Rule. 1 Have a special regard to the duties of your relation 25
2 Take heed of the sins you are most inclined to 26
3 Take heed of the temptations of your callings 27
4 Take heed of the sins of the times 2
5 Take heed of secret sins ibid
6 Look not upon those that are belowe but upon those that are above you in profession 29
7 Be constant to the end 30

Doct. 2

The Conversation of Professors must be sutable to the Gospel of Christ
1. It must be higher than the light of Nature will raise it 32
Viz. 1 That we are to know God 33
2 That we must do as we would be done to ibid
3 We must make conscience of secret sins ibid
What Conversation becomes the Gospel, that is above the light of Nature
1 To worship God as a Father 35
2 To love our enemies 36
3 To do to others as God hath done to us 37
4 To labor for the mortification of the body of sin within us. 39
5 To love the commandement you obey 40
Secondly, It must go beyond such as lived under the Law

SERMON III

Consider first as a Covenant of works

The Contents

Page

of Life, as it was at first made to Adam 42
1 Obedience to God meerly as Creator 43
2 Had only promise of Natural things ibid
3 He must work by his own strength ibid
4 He was in hazard of miscarrying in his eternal estate ibid

1 The Saints are in a better condition.
1 they serve God, as a Father 44
2 Upon better promises ibid
3 Our strength is not put into our own hands to keep 54
4 Are delivered from the hazzard of eternal miscarrying ibid
2 As the Law was in the ministration of it by Moses 47
1 Given under low promises ibid
2 Their Ordinances mean 48
3 Their burden great ibid
4 The administration terrible ibid
5 Their spirits servile ibid
But under the Gospel
1 Our Covenant is better 48
2 Our worship more spiritual 49
3 Our yoke more ease 50
4 We have access with boldness to the Throne of grace ibid
5 We have the spirit of Adoption ib
3. It must be suitable to what the Gospel holds forth 55

Herein consider { 1 What the Gospel holds forth / 2 How to sute our Conversations according }

1 The Gospel holds forth,
1 The infinite love of God to mankind 53
2 Love in us becomes this love of God 54

Page

SERMON IV

2 The willingness of God to be at peace with man 63
1 When we were enemies to Him 64
2 We were under his power ibid
3 He had no need of us ibid
4 He begins the work of reconciliation ibid
5 It costs Him very dear ibid
6 He will never be at enmity with us again 65
This cals us to love peace ibid
3 The infinite mercy of God to miserable creatures 69
It should work Mercy in us 70
4 He is merciful in such a way that justice is not wronged 74
It should warn us first, not to turn the grace of God into wantonness 75
To be just in our Conversation 77
5 What a high price he sets upon the Law 78

SERMON V

6 Gods infinite hatred of sin 80
It should move us to hate it 82
7 The great price of souls 85
It should teach us
1 To set a high price upon our souls 86
2 Not to pollute them with sin. 88
8 The great honor God hath put upon human Nature above Angels. 89
1 In the personal union of mans Nature with the God-head. ibid
2 The body is the temple of the holy Ghost 90
3 The personal Union of our Natures with the second Person in Trinity 91

4. The

Page
4 The great example of Self-denial 93

SERMON VI.

9 Our Converſations ſhould be ſuitable to ſpiritual worſhip 66
10 Our ſpiritual union with God. 100
1 God is a Father, Believers are Children ibid
2 We are one Spirit with God and Chriſt 102
3 The Union of the Saints one with another 104
4 Their happineſs in Heaven 110

SERMON VII

What Converſation becomes the Goſpel 114
1 Denying ungodlineſs ibid
2 Sequeſtred from this world 118
3 A change of eſtate 120
1 From what there was before the Goſpel came ibld
2 Between one man and another. 122
4 Becoming the Ordinances of the Goſpel 123
5 Suitable to the power of the Goſpel ibid
6 Seeing the glory of the Goſpel have a glory in our Converſations. 125
Application
1 To reprove thoſe whoſe Converſations becomes not the Goſpel. 126
2 Exhortation to walk worthy of the Goſpel 129
Five Motives to it

JOHN, 18. 36.
SERMON I.

TEXT Opened 139
Doct. I.
Chriſt hath a Kingdom ibid
1 Providential 136
2 Mediatory ibid
Doct. 2.
Chriſts Kingdom is not of this world 137
Difference between worldly Kingdoms and Chriſts Kingdom ibid
1 In regard of pomp and glory ibid
2 In regard of his ſubjects 138
3 In regard of his rule 139
4 His Laws are ſpiritual ibid
5 His homage ſpiritual 141
6 The Officers by Divine inſtitution 143
7 His weapons ſpiritual 144
8 In regard of priviledges 147
9 In regard of penalties ibid

SERMON II

Priviledges of the Saints
1 All their buſineſſes are in the Court of Chriſt 152
2 They are all free men 153
3 They have free trade to heaven. ib
4 They have right to all the Ordinances of Chriſt ibid
5 They have his Protection 154
6 They ſhall have certain victory over their enemies ibid
7 They are all Kings ibid
8 They have peace and joy in the holy Ghoſt 155
9 They have right to the gifts and graces of all the Saints 156
10 They are coheirs with Chriſt 157
Why Chriſts Kingdom is not of this World
1 Becauſe he would confound the wiſdom of the world 157
2 Becauſe he delights to exerciſe the graces of his Saints ibid
3 That his power and wiſdom may appear the more glorious 158
Application
Uſe 1 There is a happineſs beyond the things

Page

things of this world 159

Their world called

1 An evel world 160
2 The Devil is called the God of it. ib
3 The pomp of it is not of the Father. ib
4 Its glory is but darkeneſs ibid
5 It knows not God 161
6 It lies in wickedneſs ibid

PSALM, 17. 14

TEXT Opened 295

Doctrine

They are men to whom God gives ſome outward good for a while, and this is al they are like to have. 298

Arguments of Gods love to Saul &c. 300

Eplication

1 Why God deals out ſomething to wicked men 304
1 They are his Creatures ibid
2 Their time of life is Gods patience ibid
3 It is their day 305
4 They do ſomething for God here ibid
5 To ſhew them what little good is in this world 306
6 He hath time enough to maniſeſt his juſtice upon them hereafter. 307
7 He ſheweth what great things He hath reſerved for his Children. 308
8 God fetcheth glory from hence. ib
1 To harden their hart 309
2 To chaſten his own people. ibid
9 Becauſe he would have no argument of love or hatred drawn from outward things ibid
2 Here is al they are like to have. 310
1 Becauſe their names are not in the book of life ibid
2 They are vile in the eyes of God. ib
3 Becauſe they chuſe it themſelves 311

Page

4 They are ſutable to them 313
5 They abuſe the portion they have 314
6 They have no intereſt in Jeſus Chriſt ibid
7 They are no Sons 316
8 The manifeſtation of Gods patience is ended ibid
9 They muſt have immediately to deal with God 317
3 Corrollaries flowing from hence
1 This is the reaſon why worldly men are ſo cunning in things of this world 318
2 This is the reaſon why ſo many great ones regard religion ſo little 319
3 This is the reaſon of the ſtir that is in the world to maintain this their portion 328
4 What kind of portion this is that the men of the world have
1 What poor things they are 329
1 They are but imaginary. ibid
2 Of a low Nature 330
3 But a poor pittance 331
4 It will vaniſh 332
5 It will ſtand with the hatred of God 333
2 The tenure by which thou holdeſt them 335
Opned in 4. things ibid
3 There is a great deal of mixture in what you have 536
1 Of trouble ibid
2 Of curſe ibid
4 What portion thou loſeſt by it. 337
1 It is fit for the ſpouſe of Chriſt. ib
2 Sutable to an Heir of Heaven. ibid
3 It is the height of happineſs. 338
4 It is Gods great deſign in making Heaven and Earth ibid
5 It requires the infinit power of God to ſupport a creature in it ibid
6 It remains to eternity ibid

Page

5 What is like to be thy end ibid
1 Perplexity of spirit when death comes 339
2 You'l be called to account for all 340
3 A dreadful portion at the day of Judgment ibid
5 Who the man is that hath his Portion in this world
1 God gives him nothing but what belongs to this life 341
2 By the working of your hearts about your portion 342
1 Whether your hearts terminate in what you enjoy ibid
2 Whether they go out in full strength to them 343
3 How the loss of them take thy heart ibid
4 Whether they only be suitable to thy heart 344
5 What thou counteſt thy chiefeſt good ibid
6 What you strive to make most sure 348
7 What thou most admireſt men for ibid
8 What thou art careful to lay up for thy children ibid
9 Examine thy services in 3 particulars
1 Are they slight?
2 Hypocritical? } 347
3 Forced?
10 Doeſt thou draw back in Religion. ib

Page

11 Doth God for the present curse thy portion? ibid
12 Doth God convince thee of what stops the current of his mercy. ibid
13 Hee spends his daies without fear of being put off with the things of this world 348
6 Exhortation
1 To those that have evidences of a better portion 349
1 Bleſs God for it ibid
2 Be content with it ibid
3 Envy not wicked men ibid
4 Mind higher & better things. 350
2 To all to put on for another Portion 351
Motive
1 Ye are capable of it 352
2 Ye are in a fair way of it ibid
Means
1 Be stir'd with the fear of God. 353
2 Take off your hearts from outward comforts ibid
3 Set the glory of Heaven and Eternity before your eyes 354
4 Honor God with your substance here ibid
5 Let your services be choice services 356
6 Be willing to caſt away what you have sinfully got ibid
7 Be willing to joyn with those that suffer for God 358
Conclusion ibid

GOSPEL-

GOSPEL CONVERSATION.

Begun on *March*, 2. 1645. at *Stepney*.

PHILIPPIANS, 1. 27.

Only let your Converſation be as becometh the Goſpel of Chriſt.

THe Apoſtle (in the 23. verſe of this Chapter) we find to be in a ſtraight what to do, whether to be willing to live, or to die; for his own inclination or deſire it was rathes to die, becauſe then he ſhould be with Chriſt, which was beſt of all: A notable Scripture to prove the Immortallity of the Soul. For if ſo be the Soul did die with the Body, it could not have been better for *Paul* to have been dead than to live, it were better that

Paul had lived even to the day of Judgment than to have died, and so to be nothing, and turned into dust; but he saith, that when he died, *he should be with Christ*, which was better for him; but that which swayed him on the other side, why he should be willing to live, it was this, That he might be useful to the Churches, *Nevertheless, it is better for you that I should abide in the flesh.*

Service to the Churches is the great cause that makes one who hath made his peace with God, to be willing to live; it is not that he may live in ease, and enjoy pleasure to the flesh, but that he may live and do service for God, that makes him willing to live. And then he tels them, he is confident he shal continue with them a while for the furtherance of their Faith, and that by his coming to them their rejoycing should be more abundant; but in the mean time, whether I do come, or come not, *Only let your conversation be as becometh the Gospel of Christ.* As if he should say, I shal the more willingly live, my life wil be the more comfortable to me; it wil somthing recompence my absence from Heaven, my staying from the joyes of it; if your Conversation be as becometh the Gospel of Jesus Christ: If I may hear from you being absent, or when I come to you, I may see that your Conversation be as *becometh* the Gospel of Jesus Christ. This is the dependancy of the words.

For the opening of the words.

Only] *Only let your conversation.* That is as if he should say, be not solicitous about me and my sufferings, and what shal become of me, and whether I shal come to you or not, be not so careful about that; only let your care be taken up about this great business, *That your conversation be as becometh the Gospel of Christ*: for saies he, this should be the main thing that I should aim at if I should come to you; this is that I should put you upon, and give you directions about, That your Conversation be as becometh the Gospel of Jesus Christ. And if I be absent there is not any thing I desire more to hear of than this, That you that have received the Gospel of Christ from my hands (as it were) through my Ministry, that your Conversation be as becometh the Gospel of Jesus Christ. Brethren, if we had *Paul* here present with us, or preaching among us; or if he were a-

live and could write an Epistle to this Congregation, or any other Congregation, the main drift of his preaching or writing would be, to those that had heretofore received the Gospel, That they would make it their great care that their Conversations *be* as becomes the Gospel of Christ.

Only let your Conversation] The word here, is a word taken from the ordering of a City, or a Common-wealth, wherein every one acts in their own Sphere, and is serviceable each unto other, to the publick good; so saith he, the Church of God, it is as a City, as a Common-wealth wherein every Christian is to act in his own Sphere, and every one laboring for the good each of other in a comly order, that so there may not only be peace in the Churches, but edification of all, and the Gospel may thrive and prosper, that's the meaning of this word translated here, *Let your Conversation*; As if he should say, Do not think it enough that you have some enlightenings, that you have some stirrings, some affections are moved by the Ministry of the Gospel, rest not there, but look to your Conversation.

It is not enough for Christians to have knowledg, and to be able to speak of the Gospel, and have some stirrings of affection, but they must look to their Conversations, *Let your Conversation be,*

As it becometh the Gospel of Christ] For the opening of these words, there are these two things considerable:

First, What is this *Gospel of Christ* that is here spoken of?

And Secondly, What is it so to live as becometh the *Gospel of Christ*, *Let your conversation be as becometh the Gospel of Christ.*

The *Gospel of Christ* in general is this: It is the good Tydings that God hath revealed concerning Christ, *This hath come unto your ears*, the good Tydings concerning Christ, for so the word [*Gospel*] the Greek word εὐαγγέλιον signifies nothing else but the good Tidings; the good Tidings that comes from Heaven unto you concerning Jesus Christ, that is the Gospel of Christ.

More largely it is this, As all Mankind were lost in *Adam*, and become the children of wrath, put under the sentence of death, God though he left his falling Angels, and hath reserved them in the chains of eternal darkness, yet he hath thought upon the children of men, he hath provided a way of Atone-

ment to reconcile them to himſelf again. Namely, the Second Perſon in in Trinity takes mans nature upon him, and becomes the Head of a ſecond Covenant, ſtanding charged with mans ſin; and to anſwer for it in a way of ſuffering what the Law and devine Juſtice required, and for making ſatisfaction, and keeping the Law perfectly, which ſatisfaction and righteouſneſs he tenders up unto the Father as a ſweet ſavor of Reſt for the Souls of thoſe that are given to him; and now, this mediation of Chriſt is by the appointment of the Father Preached to the Children of men. of what Nation or rank ſoever, freely offering this unto ſinners for attonement for them, requiring them to beleeve in him, and upon beleeving, promiſing not only a diſcharge of all their former ſins, but that they ſhal never enter into condemnation, that none of their ſins or unworthineſs ſhall ever hinder the peace of God with them, but that they ſhall through him be received into the number of Sons, that they ſhall have the Image of God again to be renewed in them, and that they ſhall be keep by the *power of God through Faith and Salvation*, that the Souls and Bodies ſhall be raiſed to the height of Glory that ſuch Creatures are capable of, that they ſhal live for ever enjoying the preſence of God and Chriſt, in the fullneſs of all good; this is the Goſpel of Chriſt, this is the ſum of the Goſpel that is Preached unto ſinners, when you hear ſpeaking of the Goſpel your thoughts may be about this, this glad Tydings that is come into the world for Salvation of ſinful creatures through Jeſus Chriſt and all the good things that Jeſus Chriſt by his blood hath purchaſed for ſinners. When Miniſters are cal'd the Miniſters of the Goſpel, the meaning is, they are appointed by God, Miniſters to declare and to Preach theſe glad Tydings to the world: Oh it is glad Tydings indeed to the world; could there be ſuch glad Tidings Preached at Hell Gates that there were any ſuch way of Reconciliation of them to God, we could not but conceive there would be joy there they would account it acceptable news indeed.

Now then, Thoſe that do beleeve this Goſpel, and do profeſs it, that they have entertained this Goſpel, this glad Tydings, they muſt be careful to walk in their Converſation ſo as it becomes this Goſpel, as becomes ſuch glorious glad Tydings as are ſent unto them from Heaven.

As becomes.] The word ἀξίως, ſignifies, *worthy of the Goſpel*; that which is tranſlated in your Books *Becomes*, it ſignifies *worthy of the Goſpel*. But this cannot be meant as if ſo be that our Converſation ſhould de ſuch as deſerves all the good that there is in the Goſpel; No, but *worthy*, that is, as much as *Beſeeming* the Goſpel, or *meet for the Goſpel*, or as it is tranſlated in your Books, *Becoming the Goſpel*; as he that *eats and drinks unworthily, eats and drinks his own damnation*; Can one eat and drink ſo as to be *worthy* of the Body and Blood of Chriſt? No, but he that eats and drinks unworthily, carries himſelf ſo in that Ordinance of the Sacrament as is unbeſeeming the Body and Blood of Chriſt that he comes to receive: and on the other ſide, thoſe that do eat and drink ſo, as to ſanctifie Gods Name in that Ordinance (as you have heard) they do it worthily; for the ſame word is here, *worthy of the Goſpel of Chriſt*. *And ſo bring forth fruit worthy of repentance*, ſaith *John* to thoſe that came to him, that is *meet, fit for repentance*, ſuch fruit as may manifeſt your repentance, as is ſutable unto ſuch men or women that do profeſs their repentance for their ſins. Further, I find that the word that is here tranſlated *Becoming*, in another place is tranſlated *Convenient* and *meet*, and cannot be underſtood in another ſence; as in 1 *Cor.* 16. 4. *If it be meet that I ſhall go alſo*; the word that is tranſlated there, [*meet*] it is in the Greek ἄξιον [*worthy*] the ſame word that we have here tranſlated *Becoming*, if it be a comly thing, or a meet or convenient thing, then I'le go: ſo then it's cleer that this word that we have here, is, *meet, convenient, ſutable*, or *becoming the Goſpel*: *Let your Converſation be ſuch, as is meet for, or becoming the Goſpel.*

You wil ſay, *What Converſation is that, which is meet for, or becoming the Goſpel?*

To that I anſwer, Firſt, A Converſation raiſed to a higher degree than the Light of Nature, or than the Law can raiſe one to, it muſt be that certainly; it is not a Converſation becoming the the Goſpel, except it be a Converſation raiſed higher than this light of Nature, or than the Law can raiſe one to, it becomes not the Goſpel elſe.

Secondly, A Converſation ſutable and anſwerable to thoſe many bleſſed and glorious Truths that are revealed in the Goſ-

pel

pel, there is much of the mind of God revealed in the Gospel, glorious Truths are there presented to us that is a Conversation becoming the Gospel that is suitable and answerable unto these blessed and glorious Truths that are revealed in the Gospel.

Thirdly, A Conversation manifesting the power of the Gospel.

Fourthly, A Conversation that is suitable unto all the Ordinances of the Gospel, agreeable unto whatsoever there is in any Ordinance of the Gospel.

And then fiftly, A Conversation holding forth the beauty, excellency, and glory of the Gospel before those with whom we do converse, here's a Conversation becoming the Gospel; when those that are Christians professing that the Lord hath revealed the Gospel unto them, and that in some measure they have been brought to beleeve in the Gospel, when as now their Conversation is beyond that which any man can attain unto by the Light of Nature, when it is beyond that that any man by the Law can be raised unto, when it's answerable to the many blessed and glorious Truths that are revealed in the Gospel, when it manifests a power of the Gospel in him, when it's answerable unto the blessed Ordinances that he doth enjoy in the Gospel, and when his Life and Conversation holds forth the beauty, excellency, and glory of the Gospel before the world, here is a Conversation becoming the Gospel; and this is that which the Apostle here exhorts unto, *Only let your Conversation be such as becomes the Gospel of Christ.* Thus you have had the Words opened.

Now for the Doctrinal Points in the Words, only these two: The first is but to make way to the second.

1 *Doct.* The first is this, *That those that profess the Gospel, must have a great care of their Conversations.*

2. Secondly, *This Conversation of theirs must be such, as becomes, as beseems the Gospel.* These are the two main Points in the Text. I shal this morning but make way to the second Point, which is the great Point in the Text.

First, *That Christians that do profess the Gospel, must have a great care of their Conversations, so look to them.* They must not satisfie

ſatisfie themſelves with what is inward in their minds, or in their affections, but look to their Converſations: You think, or hope at leaſt, that through the Goſpel there hath been converſion wrought in you: after the Lord hath wrought converſion he doth expect that you be careful of your Converſations before men: you have knowledg, you can ſpeak wel, you have ſome ſtirrings of heart that you have felt in hearing of the Word, preaching of the Goſpel, but now look to your Converſations, and know, there is a bond laid upon you more than ever was, to look to your Converſations: in *James* 3. ſee the exhortation of the Apoſtle there, at the 13. verſe, *Who is a wiſe man, and endued with knowledg among you*; mark, *let him ſhew out of a good Converſation his works with meekneſs of wiſdom.* It is a very ſweet and excellent Scripture: Who is a wiſe man and endued with knowledg among you; What ſhould he do? Let him ſhew out of a good Converſation his works with meekneſs of wiſdom: here is *wiſe*, and *knowledg*, and *wiſdom* again. If you would manifeſt that God hath wrought any true ſaving knowledg, any wiſdom in you to ſave your ſouls, then know that God requires that you ſhould ſhow your good Converſation, and that with meekneſs and wiſdom, your Converſations, you muſt have a care of them, both in reſpect of men, and in reſpect of God.

In reſpect of men, 1 *Pet.* 2. 12. *Having your Converſation honeſt among the Gentiles*: And (the latter part we ſhal ſpeak to by and by) ſo that Chriſtians they muſt look to their Converſations in reſpect of men.

And then in reſpect of God: In 1 *Pet.* 1. 15. *But as he who hath called you is Holy, ſo be ye holy in all manner of Converſation*: There you have *Honeſt Converſation*; and in this Scripture, *holy in all manner of Converſation*: ſo that you are to have regard to your Converſations, both in reſpect of men, and in reſpect of God, and upon theſe grounds.

First, In General.

First in regard of God more generally, that God may be honored by your Converſations: Oh! you that have ever heard from God the glorious glad tidings of Salvation in the Goſpel, Is it not in your hearts to do what you can to ho-

nor

not him? now let your Converſation be ſuch; have a care of your Converſation that God may be honored; the Name of God will be blaſphemed, except you have a care of your Converſations, in *Matth.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* As if Chriſt ſhould ſay, What hath God brought the light of the Goſpel to you? hath it ſhined in your hearts? and hath He revealed unto you thoſe glorious Miſteries of Salvation in Him? O then, let this light break forth and ſhine in your Converſation before men, that others ſeeing your good works may glorifie your Father which is in Heaven. Some men and women are ready to ſay, what do they care what others obſerve in them, ſo that God knows their hearts? But that is not enough, if it could be ſo that you have good hearts unto God without good Converſations; but we ſhal ſee that there cannot be any ſuch thing, and it is required of you; your works ſhould ſhine forth before men, that they may ſee your good works and glorifie your Father which is in Heaven. 'Tis one thing to do a good work that *may be ſeen*, and another thing to do a good work that it may be ſeen; to do a good work that may be ſeen, that is Lawful, though we ſhould not do them principally aiming that they may be ſeen, but our works ſhould be ſuch, that of their own Nature they may be ſeen, but not to make that to be our main end, that they may be ſeen; ſo, as aiming not ſo much that they may be ſeen, but that being ſeen, men may glorifie our Father which is in Heaven, that God may be honored. Now God is honored by the Converſations of his Saints many waies, and therefore they ſhould be very careful of their Converſations.

As in the firſt place, The People of God, Saints, Beleevers, they are the great Witneſſes that God hath in the World, to witneſs for him againſt the corruptions of the world: If ſo be that you are not careful of your Converſations, God will loſe Witneſſes to his Truth: Now a Witneſs is not a thing that is kept within, a man cannot be a Witneſs by keeping things within his own thoughts and heart, he muſt manifeſt ſomthing to witneſs. The Lord makes uſe of the Lives of his Saints to be His Witneſſes in the world, to ſtand and witneſs for his Truth;

whereas

whereas others they wil think when the Goſpel is preached, that it is but a meer notion or imagination, and that there is no reality in what is preached: No ſaith God, look here upon the Converſation of theſe that have beleeved the Goſpel, do you not ſee they witneſs, that there is a reality in thoſe things of the Goſpel? look what a change my Goſpel hath made upon them in their lives and converſations, thoſe that were before proud, how humble they are; that were before froward, how meek they are, and the like; theſe are my witneſſes. Many Scriptures might be given, eſpecially that in *Revel* 11.3. where the Saints in general are called Witneſſes. And that's the firſt thing. You are to look to your Converſation, that you may be Gods Witneſſes.

Secondly: That you may hold forth the Image of God in the world: That Image that God made man in at firſt, by the ſin of man was loſt; but now through the Goſpel it comes to be renewed, and God delights to have his Image held forth in the world, that men may behold ſomwhat of the glory of his Image. But how can the world ſee the Image of God? They cannot ſee it in your hearts, but now God would have it conſpicuous, therefore have you a care of your Converſations, that in your Converſations you may hold forth the Image of God in the world. It's much to the glory of God to have his Image held forth in the world. As men that would honor their Parents, and other dear Friends, if they have a curious Picture of them, when their Image is drawn, they wil not ſee it abuſed and ſullyed, but they wil keep it fair; a man that hath the Image of his Father or dear Friend, wil not hang in a ſmokey hole behind a chimney, or door, but in ſome conſpicuous place: So we ſhould hold forth the Image of God conſpicuouſly, it ſhould appear in our lives and Converſations.

Thirdly: By your Converſations God may be honored, for you wil further the great deſigns that God hath in the world: the holy and gracious lives of the Saints ſerve to further the great deſigns that God hath in the world to do.

And laſtly: They may ſerve to make up the great diſhonor that God hath from others; the Lord hath abundance of diſhonor from moſt in the world; but now there are ſome that

God cals out of the world, and he gives his Grace unto them to the end that he might have some of the great dishonor that he hath in the world from others made up; now such as are careful of their Conversations, as walk exactly and closely with God (I say) they are made use of by God for the making up in some part of the great Dishonor that God hath in the world. What honor should God have in the world were it not for the holy and gracious Conversations of some of his Saints? and therefore you who profess the Gospel, look to your Conversations that God may be honored by you.

Secondly, Have a care of your Conversations, look to them in respect of wicked men among whom you live.

As first, That you may convince evil and ungodly men among whom you live in the world. 1 *Pet.* 2. 12. *Having your Conversation honest among the Gentils that whereas they speak against you as evil doers, they may by your good works which they shal behold, glorifie God in the day of visitation.* This likewise doth confirm what was said before, for the glory of God, and the conviction of wicked men; *That they beholding*, may glorifie God in the day of visitation. There are many interpretations upon this place, *In the day of visitation, the day wherein God shall visit them*: Though now they rail against you, yet when God shal visit them, either in his stroke upon them by sickness, then they wil acknowledg you to be righteous, and holy men, and wish that their conditions were like yours; or in the day of visitation, if God shal visit their spirits to turn them, or in the day of visitation (as some think) in the day of Jesus Christ: But I find others looking narrowly into the words, *In the day of Over seeing*, the word ἐπισκοπῆς, from whence the word *Bishop* comes, it is an *Over-seer*: now this word *visitation*, signifies nothing else but an *Over seeing*; as if God should say thus, Walk ye honestly, and holily before the world, perhaps they wil vail your glory, and one wil say this, and the other that, but go ye on in a constant way and course, there wil be a time that al things shal be overseen, al things shal be examined, and narrowly searched into, and when that day comes, the wicked men shal be convinced, and shal be forced to give glory to God, and shal say, that whatsoever aspersions there were cast upon you, yet certainly you were the

servants

Servants of the living God, in the day of inſpection, of overſeeing; therefore be ye careful of your Converſations in reſpect of wicked men, to convince them:

Secondly, In reſpect of wicked men, to ſtop their mouthes, their Malice, Violence, and Rage, 1 Pet. 2. 15. *For ſo is the Will of God, that with well doing ye may put to ſilence the ignorance of fooliſh Men.* The word φιμοῦν there tranſlated *Put to ſilence*, it is to put (as it were) a bridle into their mouths, or to ſtop their mouths, you may even ſtop their mouths by your holy Converſation; Oh Chriſtians look to your Converſations, that by them you may ſtop the mouths of wicked and ungodly men, that they may not be able to ſay any thing againſt your holy Converſations; ſo in 1 Pet. 3. 16. *Having a good conſcience, that where as they ſpeak evil of you as of evil doers, they may be aſhamed that falſly accuſe your good Converſation in Chriſt.*

Thirdly, Yea, you may by your good Converſation be a means to convert other men, to bring wicked men into the love of the waies of God: 1 Pet. 3. 1, 2. The exhortation there is directed to wives that had wicked Husbands. *Likewiſe ye wives be in ſubjection to your own husbands, that if they obey not the word, they alſo may without the word be won by the Converſation of the wives, while they behold your chaſt Converſation coupled with fear.* Mark how the Apoſtle urges upon Wives to look to their Converſations to the end that they may be a means to gain their Husbands. I am verily perſwaded that there are many gracious women that would give (if they had it) a thouſand worlds to gain their husbands to thoſe ways of godlineſs that they have found ſo much ſweetneſs in, but perhaps they cannot get them to come and hear the Word, and if they do, their hearts riſe againſt it, or it may be they little regard it; but you by your Converſations may do that which the word will not do, you may be converters of them; and in this ſenſe indeed; there may be women preachers, that is, preaching in their lives and Converſations, and that's all the preaching that the holy Ghoſt allows women, let them preach that way, in their lives and Converſations in their Families, and preach every day a Sermon, and neither God nor man will find fault with any ſuch thing, and this is the way for them to do great Service for God; and ſo likewiſe

likewiſe ſhould Husbands do to convert their Wives, you complain one of another, but do you labor to convince and convert one another by your holy Converſations? I am confident that there are many that are able to ſay by experience, this; That the Lord ſtruck upon my Heart and conſcience by ſeeing the holy Converſation of my wife, ſince ſhe went to hear the Word, by ſeeing the Wiſdom, Humility, obedience and carriage of my Wife, it ſtruck upon my heart. There is many have given Glory to God and acknowledged this, both Wives by their Husbands, and Husbands by their Wives; and ſomtimes the Parent in ſeeing it in the Child, or the Child in the Parent, or Brother in Brother, or one Servant in another, it hath been a means to turn them unto God.

In the laſt place, If they be not turned to God, then your Converſation ſhal ſerve to condemn them. to aggravate their ſin, and their condemnation in the day of Jeſus Chriſt. As it is ſaid of *Noah*, in *Heb.* 11. 7. that Noah *prepared an Ark, by the which he condemned the world.* He condemned the world by that courſe of his, in beleeving in God, and in making the Ark, every Nail that he ſmote into the Ark, was (as it were) a condemnation of the world: and ſo the Saints by walking in their holy converſation, ſhall be the Judges and Condemners of the world. Therefore you are to be careful of your Converſations, in reſpect of wicked men.

Alſo, In reſpect of the Saints, we muſt be very careful of our Converſations.

1. For by your Converſation you wil rejoyce the hearts of the Saints. Oh thoſe that are godly, when they ſee others that profeſs godlineſs to walk in a ſtrict and holy Converſation, how doth it rejoyce their Hearts? It is the comfort of their lives.

2. Beſides, they bleſs God for it; they not only rejoyce in it, but bleſs God for it; when they get alone in ſecret they are bleſſing God for the gracious, and holy, and convincing Converſations of ſuch and ſuch kind of men that they converſe with.

3. And by that means the Saints they have a boldneſs before men, they can lift up their Heads whereſoever they go, when they know that all ſuch who make profeſſion of Religion in the

the places where they live, they walk unblamably; upon that godly men can hold up their heads with boldneſs, whereas otherwiſe it makes ſuch as are profeſſors of Religion aſhamed, when they ſee and hear of ſuch and ſuch that make profeſſion of Religion to walk ſcandalouſly, and looſly: but of them we ſhall ſpeak preſently.

4. Then further, Your holy Converſation it will eſtabliſh the hearts of the Saints, it wil ſettle yong beginners; there are many that are giving up their names to Chriſt, when they ſee the holy and gracious Converſations of theſe that are Ancient profeſſors, Oh! how are they ſtabliſhed in the waies of Godlineſs.

5. And it will edifie the Saints, they wil edifie and grow up in holineſs they will imirate you, and will find the graces of God not only ſtrengthened, but increaſed in them by your Converſations, Oh the abundance of good that you may do; and therefore Chriſtians have a care of your Converſations.

6. Then, You in reſpect of your ſelves, by this means you will have an evidence to your Souls of the truth of grace in your hearts, which you cannot have if your Converſations be not right. In 1 *John*, 1. 6. Mark what the Apoſtle ſpeaks there, *If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye and do not know the truth.* And again, you have a notable Scripture in the 3. Chap. 7. verſe, *Little Children, let no man deceive you; He that doth righteouſneſs, is righteous, even as He is righteous.* As if he ſhould ſay, there are a company of deceivers in the world, and they think it enough to talk of righteouſneſs, they ſay they beleeve in Jeſus Chriſt, and it's Faith that is only required of them; and as for the other, that's but a meer legal thing, for men to make conſcience of Duties, and of their lives, this is but legal, but let them truſt in Jeſus Chriſt, Chriſt hath done all, what can we be ſaved by our lives? Hath not Chriſt done all? Is there not righteouſneſs in him? *Let no man deceive you* (ſaith the Apoſtle) If there be not a doing righteouſneſs, there is no righteouſneſs in you, *He that doth righteouſneſs is righteous*: You have nothing to do with the righteouſneſs of Chriſt as your own applied yet unto you, except you do righteouſneſs; therefore have a care of your Converſation, that you may have evidence to your Souls of the truth that there is in your hearts.

Secondly,

Secondly, Have a care of yonr Conversations that you may continue and encrease that which is within you; certainly those that make profession of Religion and have not a care of their Conversations, they wil never continue in their profession, mark that, they may be as Comets a while, blasing-stars, but they wil vanish, and within a little while you shal find that their profession wil wear away; where there is not a godly life togecher with profession, profession wil vanish and come to nothing, their very common graces wil be taken away from them if they have not a care of their lives, but if they have a care of their lives they wil continue in the waies of godliness and grow up and encrease more and more.

Thirdly, Have a care of your Conversations, that you may get honor in the very consciences of men.

Quest. Some will say, *Should we have a care of our Conversations that we may get honor?*

Answ. Yes truly, a man may desire to have the Testimony of the consciences of those that he lives withal, it's no matter for their *talking* this or that, but that you may get into their consciences, God gives you liberty for that.

Fourthly, You by this means will be Instruments of a great deal of publick good, if you live according to your profession, otherwise no body will regard you, you are a refuse, no man wil imploy you, you wil be contemn'd and slighted, but when they see mens Conversations according to their profession, every Body loves to make use of these men, they know they shall find them faithful in whatsoever they are imployed, and so they come to be Instruments of much publick good.

Fifthly, You wil further a joyful account against the great day; for you must be call'd to account, not only for your thoughts, and the inward workings of your hearts, but for whatever you have done in the flesh, we must appear before the Judgment Seat of Christ to answer whatsoever is done in the flesh: Oh be careful of your Conversations that so you may be able to give a comfortable accompt.

Sixthly and lastly, Be careful of your Conversations in respect of your profession: This should be the care of those that make profession, that we may keep up the succession of the honor

nor of Religion from one generation to another: Heretofore there were some Godly people that liv'd, and they kept up (in their generation) the honor of the Profession of Religion. Wel now, we are upon the Stage of the World; and God looks upon us that we should in our generations keep up the succession of the honor of the Profession of Religion: and so afterward in another generation, as men come upon the Stage of the World, and live here: God expects succeeding Ages should keep up the honor of the Profession of Religion in their times. And this one consideration might go to the very hearts of ungodly men (if they would mind it) that it may be thou art the man or woman among others that keeps up in a continual succession enmity against God in the world; do but consider of the difference between these two, one mans Conversation is wicked, and anothers is holy and gracious, thou that livest wickedly this evil is charged upon thee, that thou art the man that joynest in this work to keep up a continued succession of enmity against God in the world, ever since *Cains* time there was an enmity against God, and *Cains* posterity kept up the succession of it; and so from one generation to another there hath been wicked men keeping up the succession of enmity against God, and thou in thy generation art come to it, and this (it seems) is thy work: but now on the other side, ever since *Adams* and *Abels* time, there hath been godly men in the world, and in every generation some have kept up the honor of Profession: and now, hath God been pleased to reveal his glorious Gospel to thy soul? now thou being careful of thy life and Conversation, God imployes thee in this work to keep up the succession of the honor of Profession in the world. And this is a comfortable life indeed.

And thus we have done with the Explication of the Point.

Now I shal only give you some passages for the Application of it.

Application.

Only (saith the Apostle) *let your Conversation be as becomes the Gospel of Christ.* Have a care of this above al things: Oh you would fain get more Knowledg, and be accounted somebody in the place where you live, and be an eminent Professor

where

where you live; Well, whatsoever you would fain be accounted of, let it be your only care, that your Conversation be as becomes the Gospel of Christ. Oh! this point speaks bitter things, and sharply rebukes the careleſsneſs of the Professors of the Gospel in point of their Conversation.

Oh Lord, how have we cause to bewail the looſneſs of the Professors of the Gospel at this day! and I fear, that some may be present whose consciences may tel them that they are very looſe in the point of their Conversations. Thou professest thou knowest Jesus Christ, that the Lord hath made known the glorious Mysteries of the Gospel to thee; What is thy life? Canst thou say as in the presence of God, that thy Conversation is answerable? I beseech you as in the presence of God, examin but this, see whether thou art able say, Lord, thou knowest according to what light thou hast given me in the Gospel, it hath been my care to look to my Conversation, Oh that I might live to thy Honor, and be a witneſs to thy Truth; that I might hold forth thy Image, and further thy designs, and make up the dishonor that thou hast from others in the world; and that I might convince wicked men, and stop the mouths of those that are opposite; and that I might be a means to convert those that I live with, or otherwise to judg them; Oh that I might rejoyce the hearts of the Saints, that they might lift up their heads with boldneſs because of me, that they may, and so I might be stablished and edified! Go along in the reſt of the heads. Can thy conscience tel thee that thou hast done so? No, but it's quite contrary in some. The Lord speaks now to the consciences of those that this point concerns, that have been negligent in the point of their Conversation, thou art the man or woman that God hath as great dishonor from as from most in the world, yea certainly, there is no men upon the face of the Earth that darkens the glory of the blessed God so much as Professors of Religion who live looſly, al the prophane ones, all your druukards that reel up and down in the streets, and your blaſphemers, yea, name what sinners you wil, there is none that do darken the glory of God so much as thou doest, who art looſe in thy Conversation, and yet a Professor of the Gospel, thou castest dirt upon the blessed Image of God, thou doest

as

as much hinder the design that God hath in the world as any men whatsoever, thou standest against the great works that God hath to do in the world; Oh wretch that thou art! what is this a time to be loose and wicked in? There was never a time that the Conversations of the Professors of Religion were so pried into as now, and never a time since Christian Religion was professed upon the Earth that the loose Conversation of Professors have done more hurt; and I verily believe never a time wherein there were more loose Professors. If so be that our fore-fathers that were godly and holy, and kept strict with God were now alive again, they would spit in the faces of many that would think themselves eminent Professors of Religion, because of the looseness of their Conversations: And this is the worst, that they can all put it upon Christ, and the Doctrine of Christ: but of that we shall speak more when we come to shew how our Conversation must be as becomes the Gospel of Christ: Certainly it is that that is quite opposite to the Gospel of Jesus Christ. The Lord rebuke thee this day, and for this point be as a dart in thy liver, thou art the man that livest in this generation as if thou were born to do mischief, no men live so as if they were born to do mischief as the Professors of the Gospel that live loosly in their Conversations: If I should give a mark of a man that were born on purpose to do mischief, it's that man that lives in these times and walks loosly. What, doest thou convince wicked men, and stop the mouthes of wicked men? Oh no, thou hardenest them, and openest their mouthes, nay, all the scorns of Religion thou art charged with, and shalt be brought to an account for it; I say, such as live loosly in their Conversations, they shall be one day charged for all the scorn that is cast upon the Profession of Religion, and for all the opposition of it, and for all the persecution of it, and for all the dishonor of it; in is because of you, you harden the hearts of wicked men, that they think they do God good service in following and persecuting such and such men so forward in Religion; for they think they are all like to you, what care they for men talking and professing when they see your Conversation loose and wicked, therefore they be hardened by you, and the Saints they fare the worse

worse for you, they are ashamed of it, when they go in the streets and meet with some of their acquaintance, Oh say they, Do you not know such a one, what he did such a week in his House, how false he was, and how he plaid the knave? What! one that would go in a morning to hear, and rise early in the Winter time, and take so much pains, and yet do such and such things! it casts a mighty scorn upon all Professors of Religion, and upon the Ministers of the Gospel, and the wayes of the Gospel, all (I say) is scorn'd and contemn'd, and men be hardned against it, meerly for thy Conversation; and it may be some that were coming on, and began to think that the Profession of Religion was the way to Heaven, and for them to be more strict than they were, and to enquire after the wayes of God more than before, and to attend upon the Ministry of the Word; but since they heard of such a miscarriage, such looseness in such a ones Conversation, their hearts rise against it, and they bless themselves from such a way, God bless me (say they) from such wayes! If this be the fruit of their profession, and of their talking of Religion, to do thus and thus! So that thou provest to be a stumbling block that others stumble at and perish by, and dost thou think that (they stumbling and perishing at thy sins) that thou shalt go scot-free? Canst thou think that thou that art a means to send so many to Hell, that thou shalt not go thither thy self? Certainly there's no men in the world that are the causes of sending so many to Hell, as such as live loosly in their Conversations, when they make profession of Religion. Canst thou have any evidence to thy soul that there is any work of grace in thee, and yet live loosly? Oh! Christ and his Gospel wil scorn such as thou art, such wicked loose ones, thou art a dishonor to Jesus Christ, a dishonor to the Gospel, and I may say of thee that dost so, as it was said of *Judas*, *It had been happy if thou hadst never been born*: especially to be born in these times. But we shal meet with these again, when we come to the point in the particulars, how we should walk as becomes the Gospel; this is but only in the general for such as are loose in their Conversations; for certainly this must be granted as an everlasting rule, That that man or woman which makes not conscience of every thing in their Conversations,

makes

makes conscience of nothing, if there be any that upon deliberation, and knowing this or that to be sin beforehand, and yet for by and base ends, wil sin to get mony, or the like, and so think to gain or free themselves from some trouble, by going against their light, and that upon deliberation, let that man or woman know that they can have no evidence that they ever made conscience of any one thing: *He that breaks one Commandement breaks all*; and there is such a bond in the Commandements, and conscience doth knit the bond so uniformly, that where there is one bond thus broken, the truth is, al is broken: *Knowest thou not* (saith St. *James*) *Oh vain man, what doest thou talk of faith if there be no works? thou art a vain man, and thou doest deceive thy self.* Certainly those men that are loose in their Conversations, if God doth not humble them, and bring down their hearts, they wil grow in time not only to lose their profession (as I said) but to be enemies to those that are stricter than themselves; that is, when men have corrupt hearts, and cannot get up to that height of strictness that others do, they fal to persecute that way which is above them.

First, They begin to envy others that live better than themselves, and after having envied them, then they wil begin to have their hearts rise against them, and to hate them, and after hating to speak against them, and after speaking against them, to persecute them, and thus by degrees men that have been forward Professors, now they grow as bitter Persecutors as others: Oh therefore look to your Conversations.

And that should have been the Exhortation, Christians be careful of your Conversations in your families, be careful there. *Psal.* 101. 1. you have an excellent Scripture of *Davids* professing his care of his Conversation in his family, how he would walk, *I wil behave my self wisely in a perfect way: when wilt thou come unto me? I wil walk within my house with a perfect heart.* Oh I beseech you look to this Scripture; I wil behave my self wisely in a perfect way; mark, I'le look that my way may be perfect, every way right and square to the world, and when it is so, I wil labor to behave my self wisely, I wil not carry my self foolishly in those waies that are good: and then, *Oh when wilt thou come unto me?* Mark, it was a time

that God was absent from him, and yet then he professes that he wil behave himself wisely in a perfect way; and I wil walk in my house with a perfect heart: There are some that make profession of Religion indeed, and if you come to them before other company, then their Conversations seem to be very fair and square; but if you do but follow them to their families, and see what they do there, Oh those that live with them in their families, after they have been abroad in company shal see in what guize they come home. Shal they see their Conversations to be holy as becomes the Gospel of Jesus Christ? But thus it was with *David*, saith *David*, Let those that live with me in my house mark me as narrowly as they can; *I will walk in my house with a perfect heart; what I am in the Congregation or among those that are godly, or any company; I will be in my family, that those in my family shall see my conversation to be thus and thus.* Oh that Professors of Religion would look to this, not only to live before others in the Parish or the Town where they live, but to walk in their family with a perfect heart, so as al in their family may even bless them and say, Oh how doth my Master or Mistris walk! how graciously in their whol course from morning to night! observe them in al their waies, and you shal not be able almost to see any miscarriage in them: Oh that's excellent, when a man shal have a better testimony even from those in his family than from those that are strangers; it may be they think though thou makest profession of Religion, yet al things are not answerable; but those that see it every day can testifie al things are answerable: Thus it should be with every Christian that professes the Gospel, to walk with a perfect heart in the midst of his family, and so to converse in the world. Divers Arguments I shal give you, to stir you up to look to your Conversations.

1 *Arg.* First, *It is the mercy of God that you have your conversations among men to this day, that you have not your conversations among Devils and Reprobates, it might have been your portion that your Conversation might have been among Devils and Reprobates, God might have sent you down to your own place to have conversed with them.* Let this be an Argument for you to look to your Conversations.

2 *Arg.*

2 *Arg.* Consider this, *Wicked and carnal men* (among whom you live) *have no skil in the principles that you walk by, but they have skil in your lives and Conversations, they are able to paß judgment upon your lives and conversations, but not of your principles.* Godly people are acted by such and such principles that are mysteries to carnal men; but when it comes to their lives they can understand them: they cannot search into their principles, whether such a Doctrine be true or no, or such a thing be according to such a Scripture, whether there be a right interpretation of such a Scripture that carries them on in such a way, they take no pains to look after this, but they look to your lives, there they have skil to discern how you walk, and whether you walk to the rule or not in your lives and Conversations, and therefore let it be your great care to look to your Conversations.

3 *Arg.* A third motive is this, *There are some things that you cannot but do, that wil displeaſe wicked men, if you will act according to your principles.* Well, but this should make thee so much the more careful of thy Conversation in al other things, that so wicked men may be convinc'd, that, if such men do some things that I do not understand, yet surely it is for somthing that God hath made known to them more than to me, for I find this, that in al things that I do understand, there they walk exactly; therefore though there be some things that they do that I cannot understand, why should I be inraged against them? As now in point of institution of Worship, which doth not depend upon the light of Nature at all, but meerly upon Scripture, and such and such interpretations of Scripture; and such principles wicked men have no skil in: Now the Professors of Religion they are tied up by Institution, and by the words of Scripture thus interpreted, which they think in their consciences is the truth, they having compared all things together think this is the mind of Christ rather than the other, and so long as they think thus they must follow it: Now there's many of these things that carnal men understand not (for they take no pains to search into them) and therefore they wil be angry with you for them; and indeed they wil have cause to be angry with you for those things they understand not, if they see you make no conscience of those

things

things that they understand; but if in other things that they do understand you walk circumspectly, and that it appear to them that in those things they understand they walk conscionably, then they wil beleeve that it was meer conscience that made your differ from them in those things which they understood not, or had no skil in; this wil make them ready to stand for you, yea to speak and plead for you (no such way to get true liberty of conscience as this is) if you be careful to walk blamelesly in al those things that they understand with whom you converse; they wil be convinced in their consciences that if these men differ from us, it's conscience that makes them differ, for (say they) we find that in all those things we understand, these men walk conscionably. Certainly a holy Conversation will make many men (even carnal men themselves) plead for liberty of conscience (so far as things be not destructive to godliness for the Kingdom) for such men, they will say, were they all such men as these men are, they might very wel be born withal, or they differ in nothing but that conscience puts them upon, (say they) for we find them in all their waies square and just, they walk conscionably. Therefore be careful of your Conversations, because in some things you cannot but do that which will displease wicked men.

4. *Arg.* Fourthly, *Consider that your lives are but short, within a while you must have your Conversations either among Devils or Angels, one of the two; and how soon it may be, only God knows.* Now then I would appeal and put this to your consciences, Are your Conversations now, such as can give you comfort: Oh I hope within a while I shall have my Conversation among Angels; I desire now that the will of God may be done in Earth as it is in Heaven. And that my Family and life were as it were a Heaven, I would fain have my Conversation in Heaven now, and this gives me some good hope that my Conversation shall be with Angels within a while.

But on the other side, Will not mens consciences mis-give them, if you would make a judgment of what your Conversation shall be within a while by that they are now? Are not the Conversations of many of you in your families, and when you come in some company, more like to those that are appointed to have their Conversation among Devils?

Why?

Why? what's done among Devils? there's hatred of Religion, and of God, and of his Saints, there's railing and blaspheming, the Devils they accuse the Brethren, and blaspheme the Name of God; And what is your Conversation otherwise than theirs? Know, that your Conversation is such as is an evident fore-runner, that if you continue as now you are, that within a while your Conversation wil be among Devils; for that's the most sutable to you.

And my Brethren, consider further, The eyes of the world, yea, the eyes of God, and of Christ, and the Angels are upon you, to see how grace acts in your Conversations; the eyes of the world are upon you watching for your halting, and rejoycing at it: remember but this; that your Conversations are not only before men, but the eyes of God, and Christ, and his holy Angels, they look upon you where ever you are; when you are in your family, there God, Christ, and his holy Angels stand looking upon you to see what your Conversation is with your wife, husband, children, servants; when you come into company, there the Lord God, and Jesus Christ, and Angels stand looking upon you: and therefore look to your Conversations.

And besides, The eyes of wicked men are upon you, they watch for your halting, and they would rejoyce to see any thing that they might have against you. That place that we had before, in 1 *Pet.* 2. 12. where the holy Ghost saith, *That whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.* The word is thus; that is Beholding with a narrow circumspection; it is not only seeing, but with a narrow circumspection: Oh! it's an excellent thing, that when wicked men bend their eyes and look narrowly upon the Saints, and would be glad and rejoyce if they could find them halting, yet that they are able to find nothing. As it was said of Christ, the Pharisees sent to watch him, but they could find nothing amiss in him. And so though others should be sent on purpose to watch your lives, yet your lives should be so exact that they might find nothing amiss in you.

And I conclude all with that excellent Promise that we have to such as are careful of their Conversations. In *Psalm* 50. 23.

Thele

These times you al cry out of, as dangerous times: Mark, that one Scripture wil help you that are careful of your Conversations, against the danger of the times wherein we live: *Who so offereth praise glorifieth me; and to him that ordereth his Conversation aright, will I shew the salvation of God.* These are times that you are called upon for praises and thanksgiving for mercies, we are bound to do that: but mark, Do not put off God with a verbal praise: it's true, he that offereth praise, honoreth me; but yet together there must be an ordering of our Conversations; and to him that ordereth his Conversation aright, wil I shew the salvation of God: This is that which is required of Christians, to order their Conversations aright: Oh! it's an excellent thing to see the Conversations of Christians in due order, al guided with Spiritual wisdom and holiness; Oh that man or woman that is careful to order their Conversations aright, here is a promise to them, *That the Lord will shew them his Salvation*: Whatever times thou livest in, though never so dangerous, though God appear never so dreadful in the times wherein thou livest, yet if thou canst have but this testimony of thy conscience, Lord, thou knowest it is the care of my soul, not only to make profession of Religion, but to order my Conversation aright, therefore Lord, save me in evil times, Lord, shew me thy salvation: thou maiest take this promise and lay it to thy heart, and comfort thy heart with it, thou maiest plead it with God in prayer, Oh make it to be a matter of thy prayer to God in these evil times, that the Lord would shew his Salvation to thee, because he hath put it into thy heart through his Grace to order thy Conversation aright.

SERMON

SERMON II.

PHIL. 1. 27.

Only let your Converſation be as becomes the Goſpel of Chriſt.

WE concluded the laſt day with an Exhortation to Chriſtians. Do you hope that God hath wrought the work of Convertion? Be you careful of your Converſation. And many Motives there were to ſtir up Chriſtians to be careful of their Converſations. I ſhall not look back, but proceed; only give unto you ſome few Rules that I deſire to ad unto the Motives, and then we ſhal come unto the Second Point.

Look to your Converſations, and eſpecially obſerve theſe Rules.

1 *Rule.* Firſt, *If you be convinced that it ought to be your care to look to your Converſation, then have a ſpecial regard to the duties of your Relations.* The work of Grace in mens Converſations doth appear much in the duties of their Relations; as children towards their parents, parents towards their children; ſervants towards their maſters, maſters towards their ſervants; husbands towards wives, wives towards husbands; the yonger towards the elder, the elder towards the yonger: if you ſtand in a private, or publick place, Magiſtrates, or Subjects; if you profeſs godlineſs, manifeſt it in your converſations in performing the duties of your Relations: whatſoever men may talk of godlineſs, except it appear in their Relations, except a ſervant be a diligent obedient and a faithful ſervant, all his, her, or their talk of Re-

ligion is to no purpose; except a child be an obedient and loving child, a wife an obedient and loving Wife, all profession of Religion is to no purpose; and so on the other side, except masters, and Husbands, and parents be careful in their places to perform the Duties of their relation, all their Religion will come to nothing; look to your Conversations in the duties of your Relations.

2. *Rule.* Secondly, Look to your selves in those things that especially you are most in danger to offend in, take heed of that special sin that you are most inclined to, that that do not break forth in your Conversations. It may be in your Conversation you will have a care that you do not offend in such and such things that you see other men offend in, but there is some special haunt of evil, there is some other sin that your natures are most inclin'd unto, and you (it may be) give liberty to your selves in that; this spoils your Conversations, this darkens your Conversations, what soever good you do otherwise this spoils it all: If you give but liberty to your selves in that corruption that your natures are most prone unto, nay if you be not more watchful against that corruption than against any, your Conversation will have no beauty at all in it, God will have no glory by it, you will but dishonor your profession; therefore if you would make conscience to have your Conversation to be rightly ordered, be very watchful over your selves in that special sin that your nature is most inclin'd unto; Are you one that find your self very hasty by nature? It may be you are not guilty of other sins so much, but that will spoil the beauty of your Conversation; a man or Woman that is a froward peevish and passionate Professor, there's no beauty in their Conversation: And so if you find your disposition to penuriousness, and coveteousness, that will darken all, and carry you into foolish lusts. (as the Scripture speaks): Oh how have men that have made profession of Religion, by one fit of base coveteousness been carried into such foolish lusts that every boy in the streets could point at them as foolish and silly ones, and crack their credits, and names, and wound their own souls, yea, and endanger their lives, and make them a by-word to all, and dishonor their profession, and get nothing by it at length! Coveteousness carries

into

into fooliſh lufts, fooliſh, baſe, ſordid extreams, unbeſeeming the Goſpel of Chriſt; as we ſhal hear more when we come to ſpeak of what Converſation we ſhould have as becomes the Goſpel of Chriſt; take heed of your ſpecial ſins if you would be catetul of your Converſations.

3. *Rule.* A third Rule is this, *Take heed of temptations that you are liable to without, by reaſon of your Calling, by reaſon of your places wherein you are, or through any providence of God that may be; theſe temptations that do moſt attend your condition, take heed of them.* Every one ſhould conſider this; what temptation am I moſt liable to? ſome mens Callings are liable to ſome temptations, other mens to others; ſome men by reaſon of their buſineſſes and occaſions in the world, are liable to ſuch and ſuch temptations as others are not, and ſomtimes a man is liable to ſome temptations that he is not liable to at another time; when you are at Sea, you have your temptations there in forraign parts, and when you come home you have other temptations, yea, many times when a man is at home among his Neighbors there he dares not take that liberty that he doth when he is gotten abroad in a journey, then he thinks he is free when no body knows of it, there's his temptation; and ſo you that come from Sea, when you were there you were kept ſhort of many comforts, and of much company; now when you come home, the company comes about you, now there's a temptation comes that was not heretofore. Now if you would make conſcience of your Converſations, you ſhould look to your temptations, and conſider, what temptations am I liable to now, that I was not before, and let me be careful of them. This you pray to God, that you may not be led into *temptations, but delivered from evil*; if you would not dally with God in your prayers, then be careful of your ſelves when a temptation comes to ſuch and ſuch evils: this is a vain plea for men and women to ſay, Oh the temptation was a ſtrong temptation: God expected therefore (if you have the Spirit of Chriſt and wiſdom) that you ſhould fore-ſee temptations, and eſpecially that you ſhould be careful when temptations come, you ſhould watch againſt all temptations. What a vain plea were it for a Soldier that keeps a Town, to ſay, Oh but they came againſt ſuch a weak part

of the Town with a great strength; That's no argument to excuse him; for if you knew that that was the weakest part, you could not but know that if the enemy knew of it he would come against that with his greatest strength, and therefore you should have man'd that part rather than any other part of the Town. So let not us say, O the temptation came strongly upon me in such a thing: we should watch the more against that that the temptation comes strongest upon us in, for the Devil knows wherein we are the weakest. And that's the third Rule for the helping of us in our Conversations.

Fourthly, observe this, *Take heed of defiling your selves with the sins of the times wherein you live.* That the Lord doth expect from every Christian that he should look to himself in regard of the present times wherein he lives, and consider what's the special sin of the Time, Age, or of the Place; commonly as there are some truths that are more eminently revealed in one Age than another, so there are some sins that more prevail in one Age than another, and in one Place than another, every Country almost have their sins that are most predominant; you should consider (I say) what are the sins of the Times, of the Places where you live; many they think to excuse themselves because that which they do, it is but what others do, it is the common sin of the Time and Place where they live; thou shouldst be so much the more careful to avoid it, that thou maiest keep thy self undefiled in thy way. And that's a fourth Rule for the helping of us in our Conversations.

A fift Rule for the helping of our Conversations is, *To live so that your lives shall be convincing lives.* Then take heed of any secret sin, take heed of keeping any sin at al within thy heart, for it wil break out, take heed of entertaining sin so much as in thy thoughts or affections; what's the reason that some that have been Professors of Religion a great while, and seem'd to be very glorious in the Profession, and yet at length break out into some vile scandalous sin? Surely the reason is, they have kept hid some corruption within, and they have thought it were a very horrible thing that this corruption in my heart and thought should break out, Oh God forbid (saith he) I hope I shal never live to that time to be so left of God as to commit this sin! Wel, thou thinkest

keſt verily that thou ſhalt not commit it, I but if thou takeſt liberty to dally and play with this ſin ſecretly in thy thoughts, and affections, it is juſt with God to leave thee to thy ſelf to ſhame thy ſelf, to leave thee to the commiſſion of that ſin thou haſt for a long time kept dandling in thy thoughts and affections within, although it be with reſolution not to commit it; that man that ſhal pleaſe himſelf in any kind of ſecret ſin (I ſay) it were juſt with God to lead him forth with the worker of iniquity, ſo as to lay his ſhame open and naked before al that he lives with: therefore you that are Profeſſors of Religion be careful of ſecret ſins, if you would never diſhonor your Profeſſion in your Converſations.

A ſixth Rule is this: *If you would be careful of your Converſations, do not ſo much look at thoſe that are beneath you, and in the lower form; as let your eye be upon thoſe that are moſt eminent in their Converſations, look upon them rather as your mark and aim.* Many Chriſtians live, and their Converſations are very dark, and no beauty at al in them; Why? Becauſe they think they live as others do, they look upon ſuch as are beneath them, and they think their lives are rather better than ſome others that have made profeſſion, and this makes them go on in a dul and ſluggiſh way; but now, if you would have your Converſation indeed as it ought, ſo as to be convincing, ſet before you the examples of the moſt eminent of thoſe whoſe Converſation doth moſt gliſter, not a meer gliſtering ſhew, I do not mean them; but that gliſtering that comes from Diamonds, and Gold, and Pearls, that have the excellency of Grace ſhining in their very Faces and Converſations, ſet them before you, and labor to imitate them, and ſo this wil help you in your Converſations. We have in *Heb.* 13. 7. a Scripture for this; *Remember them which have the rule over you, who have ſpoken unto you the Word of God, whoſe faith follow, conſidering the end of their Converſations.* 'Tis ſuppoſed that they ſhould be moſt eminent, *Such as have the rule over them*, that are their Guides; but mark, he ſpeaks of thoſe that had ſpoken unto them the Word of God, for he doth not ſpeak of the Rulers in Civil States, but of the Miniſters that were their Guides, for ſo the word is: Now though there be a work of *Ruling* beſides *Teaching*, we find in Scripture;

Scripture; yet we find no Rule of any Minister but over those that they speak the Word of God unto, what Ruling any Minister hath (I say) it is over such people as he speaks the Word of God to: If any Minister shal come to rule over a people, that people may wel ask him? *Have you spoken the Word of God to us? Do you teach us the Word of God?* Do you chalenge Rule over us, and have not spoken the Word of God to us? *Remember them which have the Rule over you, who have spoken unto you the Word of God, whose Faith follow, considering the end of their Conversations.* They were it seems eminent in holiness of life, and eminent so as they continued in that way of eminency, and the Apostle would have al Christians to look at them; it's a notable Scripture to shew that the Ministers of the Word should be eminent in their Conversations every way, and that al those that they speak the Word of God to, should see in their Conversations the Beauty and the Excellency of the Word of God that they speak to them; for people look at the lives of Ministers as wel as at their Word, it is not enough only to be a good man in the Pulpit, except it be in the constant way of their Conversations.

The Seventh and last Rule, you have it here in this Scripture, *Heb.* 13. 7. *Whose faith follow, considering the end of their Conversation.* That is, be not only careful of your Conversations at first, when you begin to be Professors of Religion, then to be exact, but be constant to the very end. Mark, *Considering the end of their Conversations*: he doth not mean *the end* only, the reward that comes upon their Conversations, that they shall have a glorious reward, but considering *the end*, as if he should say thus, Look at these that have spoken the Word of God to you, they come not only at the very first to you, and speak great things, and seem as if they were Saints or Angels come among you, but they go on in a constant way, whatsoever discouragements they have they go on in a constant way to the very dying day; observe not only what they were when they came first among you, but what they are in the end of their Conversations, and follow them; this is a notable Scripture to shew how careful Christians ought to be, not only to be holy in their Conversations when their hearts are first stir'd by the Ministry of the Word

Word as 'tis with many, many there are, that when the Word of God comes first to them, when they are first enlightened, and first converted, Oh how strict are they! Oh how careful are they! then they walk exactly, and they are afraid of the least sin, and examine every thing by the Word, Oh how curious are they in every thing then! and their Consciences are very tender, and are afraid that this is sin, and that the other thing is sin, and there is a mighty change in the Family, their Masters, or Parents, they see them so afraid of every thing, and careful of their very words, on the Lords Day careful in seeking of God, and attending upon Ordinances, and in their particular Calling at the first very strict: But now, within a little time you shal find many of these that by degrees they grow more loose, and especially in these times, because in these times there is a way that the Devil hath to get men to be loose in their Conversations, that hath not been known in *England*; indeed in *Germany* it was known, and there it was ordinarily in the beginning of *Luther's* Reformation; that it is weakness in men to make conscience of duty, to be troubled for their sin, and be humbled, *Paul*, and *Peter*, and *David*, it was their weakness when they were troubled so much for their sin: Oh this is a most horrid and abominable wickedness that doth dishonor the Gospel of Christ, and will make it ridiculous to the world (I say) such carriages of people, to think that they may take liberty to walk in a loose way because of the Gospel. But that we shal come more fully to, when we speak how our Conversations should be *becoming the Gospel of Christ*. But I speak this in this point as a preparation to that, and especially to yong Professors that have been wrought upon by the Word within these few yeers, since there hath been more freedom of preaching the Gospel; and I verily beleeve that divers of you in this Congregation do know many yong ones and others, that have been wrought upon by the Ministry of the Word, that for the first yeer were very exact, and very careful of their lives, and very punctual in every thing, but you now see them begin to grow loose and wanton, and vain in their Conversations: Oh this is a sad and an evil thing! If you would be careful of your Conversations, observe this seventh Rule: Be not only careful

at the first work of God upon you when you begin to be enlightened, but in the constant course of your lives; Oh give me a Professor of Religion, that was wrought upon when he was a Youth, or a yong Maid, and yet continues till they be old Disciples in a constant way of holiness and strictness, Oh! They are the most beautiful objects that are in the world to behold; the Sun in the Firmament is not so glorious, as an ancient Professor of Religion that hath continued constant in the waies of Godliness from his youth, that can say as good *Obadiah* once said, 1 *King.* 18. 12. *I have feared the Lord from my youth*, and my conscience, though it tel me of many failings and weaknesses, yet my conscience excuseth me in this, that I have endeavored with a good conscience to walk with God, and without offence to man, and not given way to my self in any way of looseness since God made known himself to me; Oh such may have an abundant entrance into the Kingdom of Heaven, and die with abundance of comfort. But thus much for this first Point: That Christians ought to be careful of their Conversations.

We come now to the second, and that is the main Point in the Text.

Let your Conversation be as becometh the Gospel of Christ.

2. Doct. *Every kind of Conversation of Professors, is not enough; it must rise to that height as must be sutable to the Gospel of Christ, meet for the Gospel that they do profess.* That's our Point.

Now we shal come to the Particulars, what Conversation it is that is *meet for the Gospel of Christ.* I gave you the Heads in the opening of it: But now I shal speak to them.

First, *That Conversation that is meet, and becomes the Gospel of Christ, must be a Conversation raised to a higher degree than the light of Nature will raise it.* That Conversation that is no higher than possibly may be raised by the light of Nature, certainly that's not a Conversation becoming the *Gospel of Christ*, that's beneath, not fit for the Gospel of Christ. As thus,

Suppose a man in his Boat here on the Thames rows very exactly, I but this is not a work sutable to shew the skil of a Navigator

vigator, of one that professes the Art of Navigation, it's beneath that. Why so? To live exactly according to the light of Nature it is beneath the Conversation that becomes the Gospel of Christ: if so be that a man should make his boast that he hath great skil in the Art of Navigation; And how wil he shew this skil? he wil go into a Boat, and there he wil row over the Thames, and by that you may see what a mighty Navigator he is; this would be ridiculous to any man. And so if one that professes the Gospel of Christ, would manifest that he is a good Christian, What doth he do? the life that he lives it is no other than a man by the light of Nature may be enabled to, this is even as ridiculous as the other.

1. As now for instance: The light of Nature, that wil teach this: *That we are to worship God*: The Heathens have worshiped God in their way.

2. Yea, the light of Nature wil teach, *That we must live justly among men*, yea, *and that we must do as we would be done to*: This the light of Nature wil teach. Many of the Heathens have had that principle, to be just with men, to do as we would be done by. The light of Nature condemns gross sins, of Drunkenness, Adultery, Swearing, &c. I could give you many instances in the Laws of Heathens, punishing those sins very severely, and some of them with death.

3. Yea, the light of Nature wil rise thus high, *That a man should be conscientious, should make conscience of secret sins, of sins that none in the world could know of, or are ever like to know of.* As I remember sometimes I have told you of one of the Heathens that did but owe for a pair of shoos to a Shoo-maker, and no body knew it but only the Shoo-maker himself; the Shoo-maker dies, no body could challenge this of him, yet his conscience would never let him be at quiet, until he ran and threw the money into the shop, and said, *Though he be dead to others, yet he is not dead to me*: whereas he had a temptation to have kept it because no body could challenge it; he knew it was not his, he knew it was either the Childrens, or Executors, and so he restored it. Many particulars might be named to shew how far we might go by the light of Nature; but now I only bring it in to this end, to shew that if we would have our Conversations

such as becomes the Gospel of Christ, we must go beyond what ever any have done by the light of Nature: and yet Oh Lord how short do many Professors of Religion come of this! How many that wil profes they hope to be sav'd by Christ! I suppose there is not any one in chis Congregation, or if I should go to every ones house that belongs to the Parish, they would say they hope to be saved by Jesus Christ; and yet what worship of God is there? And what Justice is there among men to do as they would be done by? Nay, this is a Rule that wil examin many professors of Religion, and their consciences would tel them that in such and such things they would be loth to be dealt with as they deal with others: And for gross sins, many Professors of Religion break out into them also, for all are a kind of Professors of the Gospel at large, Drunkards, and Adulterers, and Blasphemers, and yet they wil come and make profession of Religion, and think it very much if they should be denied the Sacrament of the Body and Blood of Christ, Why, are they not Christians? and their children Christians? and yet must they not be Baptized? And yet they are beneath Heathens, Heathens will rise in Judgment against them. And for conscienciousnes in secret, I appeal to every one of your consciences, are there no sins that you live in that your consciences condemns you for? A Heathen would not do it, a Heathen would not wilfully live in a sin that his Conscience tells him is a sin, many of the Heathens came to that: And what way have you made in profession? Perhaps you have seemed to be in the School of Christ many yeers, and others take you for a forward Professor, and yet your conscience tels you that you live in some sins that are known sins to you, but because they are secret, and none knows them but your self, therefore you have continued in them, and ventured upon them, hoping for Gods pardon, being perhaps but one, and no great one, (I say) in this you are beneath the light of Nature, and therefore you are far from having your Conversations *such as becomes the Gospel of Jesus Christ.* This Conversation of yours is not such as becomes the light of Nature; divers Heathens would abhor such Conversations in Christians, yea, if it were among themselves, and they would hardly company with you; there are many that make

profession

Profession of Religion, that (I say) if they lived among Heathens, Heathens would not keep company with a great part of this Kingdom, yea, and of most Congregations, and therefore they should not think much though they may not be admitted into such a neer Communion as the *Lords Supper.*

Q. You wil say then, *But what is that Conversation becoming the Gospel, that is beyond the light of Nature?*

A. First, The light of Nature teaches to worship a God. That many of you do, you worship God: But this is that that becomes the Gospel of Christ, *To worship and honor God as a Father,* and as the *Father of our Lord Jesus Christ*; this goes beyond the *light of Nature* in that particular: not only I am convinc'd that there is a God, that He is the Creator of Heaven and Earth, and my Creator, and therefore I'le worship Him; but I do not do that that becomes the Gospel of Christ, til I get my self to this, That I am able through the Grace of the Gospel to worship God as a Father reconciled to me in Christ, and as the Father of our Lord Jesus Christ, and so do I come and present al my services unto God: This few of our Civil men do; yet your Civil men wil make a profession of the Gospel too, and your Civil men they worship God, but it is in a meer natural way. The God of Heaven and Earth, that made them, is to be worshiped: they can say their old Catechism.

Q. Who made you?

A. God.

Q. Wherefore did he make you?

A. He made me to serve him, &c. I but doest thou (when thou comest to serve and worship the Lord) look upon God as a Father reconcil'd in Christ, and as the Father of our Lord Jesus Christ? and so doest thou tender up all thy Services to God? Thou art not raised to that that becomes the Gospel of Christ, except thou doest thus worship God in this way; that's that which becomes the *Gospel of Christ*; and know that all other worship that thou tendereſt up to God, meerly as God is Creator, God that made thee, and therfore thou must serve him; I say al that worship (if thou goest no further) God rejects it; indeed we are to worship God as a Creator, God would have that; I but, if he hath not that, and the other too, and if he have not

both, he will not accept of one, for the first is included in the second, but the second is not included in the first. A man that worships God as a Father, and as the Father of our Lord Jesus Christ, he doth worship God as a Creator too; but a man may worship God as a Creator, and not at al be acquainted with him as a Father, and as the Father of our Lord Jesus, and therefore til the Lord in the Ministry of the Gospel hath been pleased to shine in upon thy soul as a Father, and the Father of our Lord Jesus Christ, and thou comest to worship God thus, or at least this is the endeavor of thy soul that thou maiest worship God in this way, thou art not satisfied in worshiping God after the other way, because he made thee, and thy heart works after this, indeed I have not got this ful assurance that he is my Father, but this is that my heart is unsatisfied until I have got it, and I cannot be quiet in any other kind of worshiping God, til I find some ability to tender up al to him as a Father, and as the Father of our Lord Jesus Christ, (I say) til thou comest to this, thou doest not in that particular worship God as becomes the Gospel of Jesus Christ.

And so in the point of Justice, thou doest give every one his own. I but this is beneath that that is required in thy dealing with men according to the Gospel of Christ. If you read *Mat.* 5. there you shal find when Christ comes to preach, what he requires, he raises the point of Justice beyond doing as we would be dealt with: saith Christ there, *You have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you*; this is higher than meerly to be just, and for one man not to wrong another: you shal have many men say, Who is able to say black is mine eye? I live, and no body can say I wrong them; you think this is an excellent Conversation; it's true, it is good in its kind, and it were good if al Professors of Religion could say they live so that no body can charge them for unjust dealings; I but this doth not rise to that height to be the Conversation as *becoms the Gospel of Christ*; you must come to this height, to love your enemies, and to bless them that curse

curse you, you must do good to them that hate you, and pray for them that despightfully use you and persecute you; Can you find this? this is somwhat like the *Gospel of Christ*, this is somwhat more than to do no wrong to others.

And to do as we would be done to, we must go higher, we must not only set this as a pattern, *I'le do as I would be done by*, No, *But I'le labor to do to another as God hath done to me*. This is higher; that's thus, Hath God shewed himself gracious unto me? I'le labor to do that good to others as much as I am able even as God hath done to me: You have for that those two Scriptures, *Ephes.* 4. 31, 32. *Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice, and be ye kind one towards another, tender hearted, forgiving one another*: The light of Nature now wil justifie al this: But mark the conclusion, *Even as God for Christs sake hath forgiven you*: Set the example of God before you, what God hath done for you for Christs sake, and let that be the great motive; Do not only argue thus, Well, I would be forgiven if I had offended; and I would not have another to bear anger and malice against me, and therefore I wil not be angry with them, nor malign them; this is a low principle: but if I find that this is revealed in the Gospel, that the Lord for Christs sake hath forgiven me, and it's this that quiets my passion, when I feel my corruption rising and stirring against any that hath offended me, when I do but think of Gods mercy in forgiving me for Christs sake, this quiets me. I, this is somwhat like as *becomes the Gospel of Christ*, when we walk upon such principles as these are. And so you have it in *Col.* 3. 13. *Forbearing one another, and forgiving one another*: *If any man have a quarrel against any, even as Christ forgive you, so also do ye.* It is very unbeseeming such as profess the Gospel of Christ to be quarrelsom with their neighbors. Now you shall have some that are of very meek and quiet dispositions naturally; I love to live quiet (say some men:) thus far thou maiest come by the light of Nature not to love to quarrel: But now when any doth cause any quarrel, dost thou labor to quiet the quarrel upon this ground, Even as Christ forgave me: Oh I have found the Lord Christ notwithstanding my wretchednes against him, and all the wrong

I have

I have done him, he hath forgiven me, and therefore ſeeing Chriſt wil not take advantage againſt me as he might, I wil not take advantage againſt another: Is it upon this ground? And doſt thou raiſe thy Converſation with thy Neighbor in keeping from quarrelſomneſs, and contentiouſneſs, doſt thou raiſe it to this height, upon this ground, ſo to forgive as Chriſt hath forgiven you? I wil not forgive only in this particular, or in this leſs offence, but *as Chriſt hath forgiven me.* We ſhall ſtill have further occaſion to mention theſe things, in opening the ſutableneſs of our Converſations to the Goſpel; that is, for the point of Juſtice, it muſt riſe higher than that of doing as we would de done by.

And then for groſs ſins, thou keepeſt from them, thou thankeſt God thou art no Swearer, no Drunkard, no Whoremonger, ſuch kind of notorious ſins thou art not guilty of; but what art thou in reſpect of inward ſins? what art thou in reſpect of ſecret ſins? Mark that Scripture in *Matth.* 5. 20. ſaith Chriſt there, *I ſay unto you, That except your righteouſneß ſhal exceed the righteouſneß of the Scribes and Phariſees, you ſhal in no caſe enter into the Kingdom of Heaven.* We ſhal likewiſe ſpeak further of this, when we open that of the Law, that our Converſations muſt riſe higher than the Converſations of thoſe did that lived under the Law, or elſe it doth not become the Goſpel of Chriſt. You ſhal find further in the Chapter how Chriſt would raiſe them higher than meerly not to commit adultry, or to be openly prophane: ver. 27. *Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultry. But I ſay unto you, That whoſoever looketh on a woman, to luſt after her, hath comitted adultry with her already in his heart. And if thy right eye offend thee, pluck it out, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whol body ſhould be caſt into Hell.* And then, *If thy right hand offend thee, cut it off.* And ſo in the point of Anger, in ver. 21, 22. *Ye have heard that it was ſaid by them of old time, Thou ſhalt not kil: and whoſoever ſhal kil ſhal be in danger of the judgment, But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhal be in danger of the judgment: and whoſoever ſhal ſay unto his brother, Racha, ſhal be in danger of*

the

the councel: but whoſoever ſhal ſay, Thou fool, ſhal be in danger of Hell fire: that is, liable to the ſame judgment that you think murder is. Now is your converſation *as becometh the Goſpel?* Here Chriſt is a great Preacher of the Goſpel, and ſhews that there is more ſtrictneſs in the Goſpel than there is by the light of Nature, or by the Law, or by that that they underſtand by the Law: This the light of Nature doth dictate, that men ſhould not Kill, nor commit Adultry: but now, if thy Converſation be ſuch as becomes the Goſpel, then thou muſt make conſcience of Anger, and tremble at that as a natural man would tremble at Murder, for that becomes the Goſpel; (I ſay) one that is a Profeſſor of the Goſpel, he ſhould tremble at ſinful anger as a natural man would tremble at murder; for obſerve it here, look what (they ſaid) murder did make a man liable to; the ſame thing (Chriſt ſaith) anger ſhould make a man liable to; therefore one that would walk as becomes the Goſpel, muſt tremble at the inward ſin of Anger, as a natural man would tremble at the outward ſin of Murder.

And ſo for Adultry, *Thou art no Whoremonger.* But one that profeſſes the Goſpel, muſt look at the luſting of the eye, and of the heart, as a natural man that hath but the light of Nature would look upon the commiſſion of Adultry, for Chriſt laies that upon the luſt of the heart that they lay upon the commiſſion of Adultry. *This is as becometh the Goſpel.*

Further, By the light of Nature a man may be conſciencious; that is, make conſcience of ſeveral ſins.

Queſt. But now you wil ſay, *Wherein ſhould a man go beyond this as becomes the Goſpel? What can any man that profeſſes the Goſpel go beyond this, of making conſcience of a ſecret ſin, that though he knew that no body in the world did know his ſin? nay, ſuppoſe he knew certainly that it ſhould never be known, yet he dares not do it; how can a man go beyond that?*

Anſ. Yes, You muſt labor for the mortification of the body of ſin that is within you; not only to make conſcience to keep from the act of ſecret ſins, but thy work muſt be to labor for the mortification of the body of ſin and death that is in thee, that's that that is reveal'd by the Goſpel, that no man by the light of Nature ever knew; you ſhal never reade among all the Phyloſophers of the point of Original ſin, nor of mortification of the

body:

I have done him, he hath forgiven me, and therefore seeing Christ wil not take advantage against me as he might, I wil not take advantage against another: Is it upon this ground? And dost thou raise thy Conversation with thy Neighbor in keeping from quarrelsomness, and contentiousness, dost thou raise it to this height, upon this ground, so to forgive as Christ hath forgiven you? I wil not forgive only in this particular, or in this less offence, but *as Christ hath forgiven me.* We shall still have further occasion to mention these things, in opening the suitableness of our Conversations to the Gospel; that is, for the point of Justice, it must rise higher than that of doing as we would de done by.

And then for gross sins, thou keepest from them, thou thankest God thou art no Swearer, no Drunkard, no Whoremonger, such kind of notorious sins thou art not guilty of; but what art thou in respect of inward sins? what art thou in respect of secret sins? Mark that Scripture in *Matth.* 5. 20. saith Christ there, *I say unto you, That except your righteousness shal exceed the righteousness of the Scribes and Pharisees, you shal in no case enter into the Kingdom of Heaven.* We shal likewise speak further of this, when we open that of the Law, that our Conversations must rise higher than the Conversations of those did that lived under the Law, or else it doth not become the Gospel of Christ. You shal find further in the Chapter how Christ would raise them higher than meerly not to commit adultry, or to be openly prophane: ver. 27. *Ye have heard that it was said by them of old time, Thou shalt not commit adultry. But I say unto you, That whosoever looketh on a woman, to lust after her, hath comitted adultry with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whol body should be cast into Hell.* And then, *If thy right hand offend thee, cut it off.* And so in the point of Anger, in ver. 21, 22. *Ye have heard that it was said by them of old time, Thou shalt not kil: and whosoever shal kil shal be in danger of the judgment, But I say unto you, That whosoever is angry with his brother without a cause, shal be in danger of the judgment: and whosoever shal say unto his brother, Racha, shal be in danger of*

the

the councel: but whoſoever ſhal ſay, Thou fool, ſhal be in danger of Hell fire: that is, liable to the ſame judgment that you think murder is. Now is your converſation *as becometh the Goſpel?* Here Chriſt is a great Preacher of the Goſpel, and ſhews that there is more ſtrictneſs in the Goſpel than there is by the light of Nature, or by the Law, or by that that they underſtand by the Law: This the light of Nature doth dictate, that men ſhould not Kill, nor commit Adultry: but now, if thy Converſation be ſuch as becomes the Goſpel, then thou muſt make conſcience of Anger, and tremble at that as a natural man would tremble at Murder, for that becomes the Goſpel; (I ſay) one that is a Profeſſor of the Goſpel, he ſhould tremble at ſinful anger as a natural man would tremble at murder; for obſerve it here, look what (they ſaid) murder did make a man liable to; the ſame thing (Chriſt ſaith) anger ſhould make a man liable to; therefore one that would walk as becomes the Goſpel, muſt tremble at the inward ſin of Anger, as a natural man would tremble at the outward ſin of Murder.

And ſo for Adultry, *Thou art no Whoremonger.* But one that profeſſes the Goſpel, muſt look at the luſting of the eye, and of the heart, as a natural man that hath but the light of Nature would look upon the commiſſion of Adultry, for Chriſt lais that upon the luſt of the heart that they lay upon the commiſſion of Adultry. *This is as becometh the Goſpel.*

Further, By the light of Nature a man may be conſciencious; that is, make conſcience of ſeveral ſins.

Queſt. But now you wil ſay, *Wherein ſhould a man go beyond this as becomes the Goſpel? What can any man that profeſſes the Goſpel go beyond this, of making conſcience of a ſecret ſin, that though he knew that no body in the world did know his ſin? nay, ſuppoſe he knew certainly that it ſhould never be known, yet he dares not do it; how can a man go beyond that?*

Anſ. Yes, You muſt labor for the mortification of the body of ſin that is within you; not only to make conſcience to keep from the act of ſecret ſins, but thy work muſt be to labor for the mortification of the body of ſin and death that is in thee, that's that that is reveal'd by the Goſpel, that no man by the light of Nature ever knew; you ſhal never reade among all the Phyloſophers of the point of Original ſin, nor of mortification of the

body;

body of sin and death; this the light of Nature never tels. So that now, when a man comes to this height, that is, first my conscience being enlightned by the Word so that I dare not commit any secret sin for the world, though there be none but God and my conscience together, but besides that, *Oh I carry about with me a body of sin and death, a root of bitterness*, that original corruption, and this makes me cry out, *Oh wretched man, Oh wretched woman! who shall deliver me from this body of death?* and Oh that I could find this mortified in me, this is that that is the strength and endeavor of my soul, to get this body of sin to be mortified, I, *this is as becomes the Gospel*, so to live in your Conversations as it may appear that you are not content meerly to keep from actual sins, though in secret, but it is your great care and endeavor to mortifie this very body of death that is within you; and by this a great many of your Civil men, and meer moral men wil, or at least may be convinced that their Conversations comes short of that that becomes the Gospel of Jesus Christ, for they are not acquainted with this.

Lastly, If you would have your Conversations such as becomes the Gospel of Christ, you must not only think to make conscience of secret sins, but that which you do, you must manifest that it doth proceed out of Love; not only that you do obey, but that you love the Commandement that you do obey. Now this, neither any Hypocrite or meer moral man doth, if you take it universally one Commandement as wel as another.

Obj. You wil say, *Love is a secret thing.*

Ans. But as you may know in your Family the difference between your childrens obedience to you and your servants, so there may appear a difference between the obedience of one that is meerly moral, or doth it out of conscience, and the other that doth it out of love; therefore you must know that you do not rise beyond the light of Nature, except that you do love the Command as well as obey the Command, and so carry things in your Conversations as you may make it appear that al those waies of God that you make conscience of, that you likewise have a love unto them, and do them out of a principle of love, and thus you come beyond the light of Nature, and in some measure it is as becomes the Gospel of Christ.

And

And that's the firſt thing how we ſhould walk in our Converſations as *becomes the Goſpel of Chriſt.* But now this is the loweſt of all.

The ſecond is, *That our Converſations muſt be ſuch as is beyond ſuch as live under the Law*, for the Law of God goes higher than the light of Nature, for there's more reveal'd there than in the light of Nature. It's true, that that you cal the Moral Law, the light of Nature, if it be cleer it is ſutable to it, to the moſt part of it, only there is ſome part that is poſitive, but moſt part is but ſutable to the principles of Nature if they were cleer and pure; but now becauſe, ſince the fal of Man, the light of Nature is darkned, and the principles of Nature are much corrupted, therefore God hath given his Law, that is as it were a glaſs of his Will, that is, the cleer glaſs of what was written in the heart of man in Innocency, that's the Law: only there is that of the limitation of the ſeventh Day particularly from the Creation that hath ſomewhat poſitive in it, but take all the other and (I ſay) it is nothing but as a glaſs of what was written in the heart of man in the time of Innocency: There was written in mans heart to keep ſome ſolemn time for the Worſhip of God, only the ſpecification was by revelation, but the ſubſtance of al thoſe ten Commandements (I ſay) is the glaſs of what was written in the heart of man in Innocency: And becauſe God ſaw that this writing was ſo much blotted out, almoſt all obliterated, therefore God wrote it in Tables of ſtone, whereas it was written in the Table of mans heart at firſt: But now when he comes to bring men to the Goſpel, there he writes over that Law again in the Tables of their hearts: At firſt it was written in the heart of *Adam*, but he falling, doth blot it out in a great meaſure; then God writes it over fair again, but how? He writes it over in a fair Copy, but it is in Tables of ſtone: but when God receives any ſoul in the Goſpel he writes it over again in the Tables of their hearts. Now this gives you a little hint of the difference between the Law and the Goſpel, between the Converſations of men that were meerly Legal, and the Converſation that is Evangelical: but the opening of it to ſhew the difference between the Law and the Goſpel in reference to this, and to ſhew how low the Converſation was that

was meerly Legal, and how high raised the Conversation of a Christian ought to be if he would make it Evangelical, such as becomes the Gospel of Christ, would ask more time, and therfore we must defer that to the next day.

SERMON III.

March 15 1655

PHIL. I. 27.

Only let your Conversation be as becomes the Gospel of Christ.

Conversation becoming the Gospel of Christ, it must be beyond what the Law can enable one to attain to, or else it doth not become the Gospel.

I have shewed you already what the Gospel of Christ is. But now we are upon the Point of Conversation, That it must be higher than it can be by the Law, those that live under the Gospel must live in a higher way of holiness than those that lived under the Law. Now for this, we are to consider of the Law under these two Considerations.

First, *As it is a Covenant of works for life, so it was made at first in Adam*: It was a Covenant of works for eternal life to *Adam*, and so to man-kind in him.

Secondly, *We are to consider the Law as in the Ministration of it by Moses*: Take it either of these two waies. Those that live under the Gospel, and profess the Gospel, must live in a more holy Conversation, or aim, or endeavor at least after a more holy Conversation than that Conversation could be that was under the Law: As now, I say thus, the Law was the Covenant of life to *Adam*; But what was his Conversation? First,

First, *It was obedience to God meerly as Creator*, no further; *Adam* in innocency he lookt upon God as Creator of al things, as the First-being of all, and so *Adam* tendered up his Service to God meerly as the Creator and First-being. That was his obedience.

Secondly, *The law to* Adam *had promise only of natural things, of a natural life to be continued*: We do not read of Gods promising *Adam* to live in Heaven if he had obeyed; but, Do *this and live*; that was the Tenour of the Covenant with him: that is, he should have continued in Paradise and so have lived a natural life, but yet continued eternally, God would have upheld that natural life of his, that's all we read of that ever God promised to *Adam* if he had stood by vertue of that Covenant of the Law: That's the second thing considerable in him: so that his obedience was tendred up to God to that end, that he might obtain the continuance of a natural life here in this world, only in order unto that, for we find no more revealed. The first man *Adam* he was *Natural*, the second *Spiritual*, the first of the *Earth earthly*, the second, *The Lord from Heaven*. The Apostle 1 *Cor.* 15. speaks of *Adam* in innocency as the common head of all man-kind, he was of the *Earth earthly*, and in way of distinction the second *Adam* was the *Lord from Heaven*; He brings all heavenly glory. Though *Adam* had stood, yet we never read of any heavenly glory that ever he or his posterity should have had; but the second *Adam* he is the Lord from Heaven that brings Heavenly glory with him. That's the second thing considerable in the Law as a Covenant with *Adam*.

The third thing in the Law as a Covenant with *Adam* was this, *That* Adam *under the Law he must have wrought by his own strength that he had received*. God at first gave man strength for obedience, and he puts his stock into his own hand, and so he must have wrought and continued by the power of the strength that God did at first give him, he had not that fountain to go to for that continual supply of strength as we have, which you shall see presently.

Fourthly, *Adam, he was in such a condition, as he was in hazard of his miscarrying for his eternal estate*; He was indeed in a way of obedience to the Law that God gave him, but stil so

as he was in hazard of eternal miscarrying; this was the condition of *Adam* under the Law.

Object. You will say, *He was holy, and had no sin.*

Answ. But considering his condition under the Law; That it was Obedience to God as a Creator, he did work for natural good: and he wrought by the strength he had received, and he was in hazard of miscarrying eternally. Now compare his condition with the condition of the Saints in the time of the Gospel, and you wil find the condition of the Saints having the fruit of the Gospel, to be in a great deal better condition, even now; not only shal be in Heaven, but are in a better condition now than *Adam* was in Paradise.

1. Adam *he obeyed God, and tendered up his Service to God as a Creator.* But now the people of God under the Gospel, those that are brought home to God by the Gospel, they look upon God under another relation, not meerly as Creator, but all their services that they tender up to God it is as unto the Father of our Lord Jesus Christ, and their Father in him? *I go to my Father, and I go to your Father* (saith Christ) *John*, 20. 17. It's true, still we look upon God as the First-being of all things, as Creator; but we look upon him in a higher relation than meerly our Creator, we look upon him as the Father of Jesus Christ, and so in Jesus Christ as our Father, and so we tender up obedience to Him in that way, and surely such obedience tendered up to God as under such a Relation, should be a higher kind of obedieuce, a higher kind of holiness than was in *Adam.*

Although it is true, in respect of our condition here, we are not so free from corruption as *Adam* was in Innocency, yet the obedieence that we tender up to God, though it be not so free (I say) from mixture, yet it is of a higher nature than *Adams* was, it is to God as the Father of our Lord Jesus Christ.

2. *We have better promises than ever* Adam *had, we have promises of Heavenly Glory that he had not*: God doth not say, *Do and live* to us only, live here in the world in a natural life, and I wil free you from outward troubles, and from the death of the Body: But we know that the Gospel brings immortallity and Glory to light, it tels us of the Glory of Heaven, and of the Mansions that Jesus Christ is gone before to perpare, of the glorious

glorious Communion that the Saints ſhal have with God in the higheſt Heavens, which is another manner of motive to obedience than ever *Adam* had: And therfore our obedience to God ſhould be raiſed in a higher way than ever his was.

3. *The ſtrength that we have, it's not put into our own hands to keep, and ſo to improve, and there's all.* But Jeſus Chriſt the Second Perſon in Trinity, He is fill'd with all fulneſs that we might receive Grace for Grace continually from the fulneſs of Jeſus Chriſt that hath all the Treaſures of Wiſdom in him; In Him it pleaſed the Father that all fulneſs ſhould dwel: now the Saints by faith have as it were a pipe laid into that Ciſtern that hath all fulneſs, from whence continually by the work of faith they draw ſtrength and nouriſhment, new ſupply from him, they have not ſomwhat given to them, and ſo are ſet to trade for themſelves, and improve what is given them, but they ſuck new vertue from Jeſus Chriſt as from a Head. *Adam* he was the head of the firſt Covenant himſelf, but now 'tis Jeſus Chriſt that is the Head of the Second, and all Beleevers draw ſpirits from Jeſus Chriſt, and ſtrength from him as from the Head, they have a Head that *Adam* had not to draw ſtrength from, and therefore they are to manifeſt the ſtrength of Jeſus Chriſt in al their waies, that fulneſs that there is in Jeſus Chriſt they are to make that appear to the world in their lives and converſations: And therefore that text *Col.* 1. 10, 11. is very remarkable, *That ye might walk worthy of the Lord unto all pleaſing; being fruitful in every good work, and increaſing in the knowledg of God*: mark in verſe 11. *ſtrengthened with all might, according to his glorious power.* This is worthy of the Lord, becauſe that now we come to receive of his fulneſs, of the fulneſs of Jeſus Chriſt, and to have a continual ſupply from him; Though 'tis true, ſo God hath ordered it, that ſo long as we live we ſhal have ſome mixtures of corruption here, but yet he hath provided a help for us, a fulneſs in his Son, that from him we ſhould draw of his fulneſs, and ſo come to be ſtrengthened with all might.

4. *We now ſerve the Lord, and obey him in our lives as thoſe that are delivered from the hazard of eternal miſcarrying.* *Adam* obeyed, but yet he might know when he was obeying; I now obey, but

but I am in danger to miſcarry eternally, every hour to undo my ſelf and Poſterity for ever. But now certainly this very thought, and the underſtanding of this, it could not ſtand with that ful freedom of ſpirit that the Saints may have now under the Goſpel, the Saints under the Goſpel come in a way of obedience to God, and upon this ground they have their feet (as it were) upon ſure ground: Well, as for my eternal eſtate the hazard of miſcarrying there, it is over, I bleſs God, that is over, for that now my obedience it is not that I might work out, and earn Salvation; but my obedience to God now is (being ſet ſafe upon the ſhore) that I might live to the praiſe of the grace of God that hath delivered me from all danger of miſcarrying, and hath ſet me with Jeſus Chriſt in heavenly places, I am now already ſet in heavenly places with Jeſus Chriſt, and as ſure of Heaven (for ſo a believer may come to be) as if ſo be that I were there already, and ſo I am now to begin the life of Heaven, to be bleſſing and magnifying God, not in word only, but in my life, therefore am I to hold forth the glory of God in my life and Converſation, that I might bleſs and magnifie the Name of God, that hath delivered me from darkneſs, and hath tranſlated me into the Kingdom of his dear Son, and upon theſe Terms do I ſerve God now; I do not ſerve God as one that is in hazard for ever to miſcarry, and out of a baſe and ſlaviſh fear leſt I ſhould miſcarry, I do endeavor to work out my Salvation; but it is as one that is redeemed and delivered from eternal miſery, Yea, I now begin to joyn with the Saints and Angels that are in Heaven, that are there magnifying God, and ſhall be to all eternity praiſing of him for His free grace towards them; ſurely this Converſation ſhould be in a higher degree of holineſs than the Converſation of *Adam* could be even in Paradiſe: Yet ſtill remembring this, we cannot in this life attain to ſuch a Converſation as to be without mixture of evil, but we ſhould be more ſpiritual and heavenly in our waies, we have more cauſe to be ſo than *Adam* had in his innocency, and we do not walk anſwerable to the Goſpel except our hearts do riſe in a more ſpiritual and heavenly way than his heart could riſe when it came new out of the hand of his Creator. That's the firſt conſideration of the Law as it was a Covenant of life to him and all

man-kind

man-kiud in him. Oh that as we go along we would but consider what cause we have of humiliation then; Oh how far are our Conversations short of that that becomes the Gospel if it should not rise to so high a pitch as this is that hath been mentioned.

Secondly, *Consider we the Law as in the administration of it by* Moses, *and so to the people of the Jews*: The administration of the Law to them it was under another notion, it was to bring them to Christ, and that they might come to see their inability of keeping of that Covenant, and come to understand Christ so much the more, and to be driven unto Christ by having the Law presented to them, God did never intend by giving of the Law to the people of the Jews that it should be a Covenant of eternal life to them; indeed there was this in the administration of it somwhat different from us, some special Covenant about their living in *Canaan*, and about mercies in that promised Land, beyond that that we have in the Law, as we find in the new Testament, they (I say) had this annexed to it. The Law that was first given unto *Adam* and written in his heart, afterwards even obliterated, then it was transcribed by the same hand in Tables of stone, and given unto them, chiefly to shew them their misery, and their need of Christ: to be a preparation for Christs coming into the world; and with this one addition beyond what we have in the new Testament, that there was a temporal Covenant annexed unto it, that concern'd their living prosperously in the Land of *Canaan* (and so far we are delivered even from the Law as it was given by *Moses*, that is, from the connexion of the Covenant that was added unto the delivering of the Law) concerning their happy and comfortable condition in the Land of *Canaan* upon the keeping of their Law; but now (how ever it was) certainly that Conversation that *becomes the Gospel*, should be beyond what could be even from godly men in the time of the Law.

As first, *The Law to them it was given under low Promises*, their promises were but very low that were under the Law: It is true, they had somwhat of the Gospel that we have, but extream darkly, and very little that they knew of it, but the chief Ministration of God towards them was then in a Legal way,

way, and that had but low promises, as their living in *Canaan*; you shal find generally al the promises that are annexed to the Law even by *Moses*, it is but, *that they shall prolong their daies in the Land the Lord their God shal give them, That they should be blest in their basket and store*: Their Promises were under Heaven-Promises, Promises of this life only; and therefore it could raise them but to a very low degree of holiness.

Secondly, Their Ordinances were but poor and mean, and beggerly in comparison of ours; for so the Gospel cals them, *Col.* 2. *They were but beggerly rudiments, which stood only in meats and drinks, and divers washings, and carnal Ordinances imposed on them until the time of reformation.* Heb. 9. 10. *They had an earthly Tabernacle, a worldly Sanctuary*, Heb. 9. 1. &c.

Thirdly, The burden of them under the Law was very great, they were under a heavy yoke and burden that did bow them down: A man that is under a heavy burden, it makes him stoop and bend in the back, he cannot stand so upright nor fast as others that have no such weight upon them.

Fourthly, The administration of the Law was with Thunder and Lightning very terrible, it made even *Moses* quake and tremble, (as the Author to the *Hebrews* speaks.)

Fifthly, Their spirits were very servile under the Law, they were subject to bondage even al their daies; God so ordered things as to carry on his people even in a very servile way, they were but mean servants then, hewers of wood, and drawers of water.

But now under the Gospel, First, our Promises are far better, and our Covenant better, in *Heb.* 8 6. there the Apostle compares their Condition and ours, *Who serve* (saith he) *unto the example and shadow of Heavenly things.* There was but *the shadow of Heavenly things*; the Gospel hath the Heavenly things themselves, and they are but the *shadow*, for so you have it in *Heb.* 10. 1. *For the Law having a shadow of good things to come, and not the very image of the things*: They had but a *shadow* of good things to come, and not the very image it self. As *Moses* was admonish'd of God, when he was about to make the Tabernacle, *For see* (saith he) *that thou make all things according to the pattern shewed to thee in the Mount.* And then in

Heb.

Heb. 8. 6. *But now hath he obtained a more excellent Ministry,* [*that's Christ*] *By how much also he is the Mediator of a better Covenant, which was stablished upon better promises: A better Covenant, and established upon better promises, or a better Testament:* Their promises I say were but low and mean, and our promises are high and precious, and we have a better Covenant, a Covenant not of living in the Land of *Canaan*, but of *Heaven*, of which that *Canaan* was but a Type, and therfore our Conversations should rise higher in holiness according as our Covenant and Promises are better than theirs.

Secondly, Our Worship is more spiritual than their Worship was: As that known place in *Joh.* 4. 23. where Christ saith to the woman of *Samaria*, *You serve God in this place: But the time shal come that they shal serve him every where, for God is a spirit, and wil be worshiped in spirit and in truth.* There is more spiritual Worship in the time of the Gospel than was in the time of the Law: The Lord carried them on in a carnal and sensitive way: and indeed this hath been a great design of Antichrist to bring men to a carnal way of Worship, to carnal Ordinances, for so they are called in Scripture, the Commandements of God by *Moses*, are called carnal, *Heb.* 9 10. for their Worship was in comparison of the Worship in the Gospel but carnal; (I say) it hath been the design of Antichrist to darken the glory of Jesus Christ in the Gospel, by bringing the Church to a carnal way of Worship, and to take away spiritual, and therefore they are altogether about carnal Institutions, whereas Jesus Christ hath instituted but only two Sacraments, wherein there are outward carnal things, wherein we worship God through the Creature, otherwise his Worship is altogether spiritual; but now Antichrist he would bring in altogether carnal things, he would ad a hundred inventions of his own, as building sumptuous Temples, railing in of the Communion Tables, and then turning them into Altars; with such kind of apish gestures, fooliſh garments, and Heathenish musick, all which was *carnal Worship*, the devices of men to please children and fools with: exceedingly much against the very life and soul of Godliness, and the only rule of Worship in the Word of God. Besides this ridiculous and carnal way of Worship, made the Worshipers twofold

more the children of Satan than they were before. But now the more spiritual any Worship of God is, the more spiritual it makes the heart, the less we stick to the Creature while we are worshiping of God, the more communion we come to have with Christ, and so it doth raise Holiness to a more higher pitch.

Thirdly, *Under the Gospel our yoke is more easie*: You know what Christ saith (in a Scripture that I have opened to you at large) *Come, take my yoke upon you, for my yoke is easie, and my burden is light.* You are delivered from that heavy burden that they were under, and therefore you should run the waies of Gods Commandements, and follow after holiness more readily and freely than they could do.

Fourthly, *We have access with boldness to the Throne of Grace*, (as the Scripture speaks) God doth not reveal himself in that terrible way to his Saints now, as in the time of the Law, but would have them come with boldness, *and have liberty of speech*, for that's the word, as in *Ephes.* 2. of the boldness that we have to come into the presence of God, *Through him we have access by one Spirit unto the Father.* [*Access*] the word signifies a coming with freedom (as it were) being led by the hand of God. In *Ephes.* 3. 21. *In whom we have boldness and access* (saith the text there) *with confidence by the faith of Him.* Three words are here together: We have *boldness*, and *access*, with *confidence* by the faith of Him. The word that is here translated [*boldness*] it is, *liberty of speech*; we may come and speak our minds, and unbosom our speech freely to God without any such terror; and we may come to God without desiring. *Moses* must go into Gods presence for them as he did; Oh they durst not go themselves, but *Moses* must go and speak with God. We may come into the presence of God and speak out hearts freely with a holy boldness in the Name of Christ.

Fifthly, We have a spirit of Adoption more than they, *Rom.* 8. *We have not received the spirit of bondage to fear again, but the spirit of adoption, whereby we cry, Abba, Father.* There was a spirit of bondage under which even the people of God were in former times, and now the spirit of adoption is more spread abroad and communicated in the world to the Churches than it was before

fore, and therefore the Lord expects a Conversation suitable to the spirit of adoption. As now, take one that is a Child and hath a servile spirit, and is afraid to come into the presence of his Father, it may be he will do some works in obedience to his Father, but in a heavy and dul way, but afterwards when his Father is fully reconcil'd to him, and comes and speaks kindly to him and there comes a spirit of adoption upon the Child, Oh then he goes lively on in duty to his Father, then he rejoyces in the presence of his Father, and to do any thing that may please his Father; when he is acted by a spirit of adoption, there's more service done according to the mind and will of Christ than there was before.

So (my Brethren) we should exceed all under the Law with a more fillial obedience than ever there was in that time, or else our Conversation it is not such as becomes the Gospel: Therefore when you open the old Testament and read of those excellent gracious spirits that were there, especially in the *Psalms*, what holy breathings and pantings after God there are, and in the Prophets, what exemplary holiness then liv'd and shined in the world: Be ashamed of your selves if you do not rise to as high a degree as they, and higher too.

Object. Why you will say, *But they were eminent men, they were the Prophets of God and so were extraordinary; and can ordinary Christians rise as high as they did, and be such burning and shining lamps as they were?*

Answ. I'le give you one Scripture about that, in *Zach.* 12. 8. it is a cleer Prophesie of the times of the Gospel, *In that day shal the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day shal be as David, and the house of David shall be as God, as the Angel of the Lord before them.* Mark, *he that is feeble among them shall be as David*, who was a man according to Gods own heart. Oh read *Davids Psalms*, particularly the 119. *Psal.* and see the holy breathings of *David*, and observe that there is a Prophesie, *that those that are feeble shal be as* David, and *those that are as David*, that is, the eminent Christians the Lords Champions, and *the house of David shall be as God, as the Angels of the Lord.* Christians in the time of the Gospel that are eminent should live as Angels, Angelical lives, and the weakest of all should be as *David*: Indeed considering what we

have revealed in the Gospel we should be ashamed that our hearts and lives should come short in spiritualness, and heavenliness of any that lived in the times of the Law: see in the 119. *Psalm*, how you find *David's* heart taken and ravished with the Word of God, Oh how sweet was the Law of God to him, sweeter than the honey and the honey comb. He doth not mean there the Law in opposition to the Gospel, by the whol word of God; Now you shal consider this, what part of Gods Word had *David* there, he had not many of the Prophesies, he had but the Books of *Moses* and some other Books; the Book of *Job* was then, and some of the *Chronicles*, some part of the *Kings*, and the Book of *Judges*; but most part of the *Kings* he could not have, for he was the second King: therefore what little part of the Word of God was written at that time; and yet how sweet was the Word to him, *as sweet as the honey and the honey comb*, and how he did delight in it above Gold and Silver. And then for the Ordinances of God, O! how was he taken with them though in comparison of ours they were but carnal: in the 84 *Psalm*, he did envy the very birds that were in the Temple of God *How amiable are thy Courts O Lord* (saith he) now do but compare those Scriptures he had with these that we have, The five Books of *Moses*, and *Joshua*, and *Judges*, and *Job* which were the chief Scriptures then extant, and do but compare them with the History of the Gospel, in particular the Sermons of Christ, from the fifth Chapter of *Matthew* to the eighth; So those remarkable places form the fourteenth to the eighteenth of *John*, and so on; O what Heavenly things are there let down amongst us! What *Heavenly truths* we have, study and read over *Pauls Epistles* (which are several holy Letters sent from Christ to his Saints here on earth) Oh what spiritual transcendant truth! What great mysteries and depths of God are opened and revealed there beyond what there is in *Genesis*, or *Exodus*, *Leviticus*, or *Numbers*, *&c.* And yet the Word of God was dearer to him than all the world, and he profest he did meditate in it day and night. Now we have that word in two Testaments that doth reveal abundance more of God in Christ than ever he had, and therefore our Conversations should rise higher in holiness than the Conversations of those that were under the Law; we

should

ſhould endeavor to be more exemplary in holy walking than they were. And thus much for the ſecond head.

Now for the third, which is the chief of all, If you would have your Converſations to be ſuch as becomes the Goſpel, it muſt be ſuitable to what the Goſpel holds forth unto you. Now this is a great point, and it will ſerve for two ends.

Firſt, To hold forth unto you the principal things in the Goſpel.

Secondly, To ſhew you how you ſhould ſute your Converſation to thoſe things that are in the Goſpel. And we ſhall abide upon this head ſomewhat long.

The Firſt and principal thing in the Goſpel, It is the holding forth unto us the infinite love of God to man-kind; this is the very end of the Goſpel, that God might declare what an infinite love he hath unto the Children of men, yea unto men rather than unto Angels; you know that Scripture in *John*, 3. 16. So God loved the world that he gave his only begotten Son, that whoſoever beleeveth in him ſhould not periſh but have everlaſting life. And indeed that one verſe hath more of God in it than al creatures in Heaven and Earth; the whol frame of Heaven and Earth hath not ſo much of God in them as that one verſe hath; *So God loved the world* that he ſent forth his only begotten Son that whoſoever beleeveth in him ſhould not periſh but have everlaſting life: It is as if God ſhould ſay when he comes to reveal the Goſpel, I will have a way wherein it ſhall appear to men and Angels for ever what the greatneſs of my love is unto thoſe poor creatures, unto the Children of man: And to that end I ſend my Son the Second Perſon in Trinity to take their natures upon him, to come to be their Mediator; there will I manifeſt what my love is; that ſhall be the great fruit of love. It is the ſimilitude of a learned Divine (ſaith he) the love of God in all other things in compariſon of the love of God in Chriſt reveal'd in the Goſpel, it is a little ſpark of fire in compariſon of the heat in a furnace; when a furnace is heated red hot, it may be a few ſparks of fire fly out, but what is one of thoſe ſparks of fire that fly out in compariſon of all the heat that there is in the furnace, ſo (ſaith he) all the fruits of the love of God to man-kind in all

the

the works that ever God did do, are but as that one ſpark only; excepting this of Chriſt; and the love of God unto man-kind in Chriſt is as it were the heat of the furnace, there's burning love indeed, *the love of God in Chriſt*, this is the great ſcope of the of the Goſpel, the great aim of God, the great deſign that God had in the Goſpel to make known the infiniteneſs of His love unto the children of men: Now then if ſo be that God in the Goſpel doth reveal what there was in His heart from all eternity to man-kind (for ſo it is) that's the ſcope of the Goſpel; there was in the heart of God infinite love burning toward man-kind, God from eternity ſaw man-kind before him, and there was that ſtrong inclination of his heart towards them in love, as did even burn in his heart: Now in time God reveals this in the Goſpel, in the Doctrine thereof He doth open His heart to the children of men: when ever the Goſpel comes to be preached in any place, God doth look upon that place and hath theſe kind of workings in Himſelf, *Well*, that love of Mine that I have had burning in my Boſom from all eternity towards theſe poor creatures, now it ſhal be opened, now it ſhall be revealed; Juſt as it was with *Joſeph* that had his heart ſo warm in love unto his Brethren, that though he kept it in a while he could not keep it in long, but at length it breaks out as fire, his bowels yerned towards his Brethren, and he weeps tears of love over their necks: So in the Goſpel of Chriſt, look upon God towards poor creatures, as *Joſeph* towards his Brethren, and God as it were keeping in his heart towards them for a long time; but now when the Goſpel comes among them God opens his very heart to them, now therefore there muſt be a Converſation that *becomes the Goſpel*, as becomes this *great thing* in the Goſpel, that is the chief thing indeed that the Goſpel holds forth in every line of it, and diſcovers his eternal love towards them in particular, in the Son of his love, Chriſt Jeſus, in whom he is wel pleaſed.

Queſt. You will ſay, *What is it that becomes this thing in the Goſpel?*

Anſw. *Surely Love*, Anſwerable love, that we ſhould return love for love, he that dwels of God dwels in love, God himſelf is love; Read but the firſt Epiſtle of that beloved Diſciple

John

John, what abundance of love is there made known of God? every letter thereof is a Character of love; and what commendations of love in Heavenly expreſſions? But you read no ſuch thing in the Scripture before the Goſpel was revealed in that cleerneſs as it was then; now nothing but love, love, and how it called for love: Then there muſt be this converſation, *Love to God, as God to us.* And that muſt be real as Gods love in Chriſt was.

Queſt. *How did God manifeſt his love?*

Anſw. A Converſation becoming the Goſpel, muſt be a manifeſtation of our love in ſome proportionable way: *So God loved the world, as he gave his only Son*: that is as if he ſhould have ſaid thus, God ſo loved the world, *ſo dearly*, as that which was the deareſt thing unto God, he gave for a teſtimony of his love to man-kind. The deareſt thing, What's that? His Son. If God ſhould have ſaid, That I might teſtifie my love to man-kind, as I have made one world for them, I wil make ten thouſand more, yea, I wil make ſo many worlds as every one of the children of men ſhal have a world to poſſeſs; you would think this were very much: Oh this were nothing in compariſon of that expreſſion, *So God loved the world, as he gave his Son*; the Son of God is infinitly dearer to God than ten thouſand thouſand millions of worlds are. Now, a Converſation that becomes the revelation of ſuch love, muſt needs be this, Whatſoever then is deareſt to our ſouls let that be given up to God. As it was a teſtimony of the love of *Abraham* to God, *Hereby I know thou loveſt me.* Why? Becauſe he gave up his *Iſaac* to God, he would not ſpare his only Son whom he loved: ſo God ſhewed his love to us: we may ſay, Lord, hereby we know thou loveſt us, that thou haſt given thine *Iſaac*, thine only Son for us, and hereby Lord ſhal men and Angels know that we love thee, that whatſoever is dear to our ſouls thou ſhalt have it, we wil offer it up to thee in way of ſacrifice: this is a Converſation that *becomes the Goſpel.* So that when God cals for any thing, never think it much, Oh this is hard, and coſtly, and dear to me, and how ſhall I part with this? Is this becoming the Goſpel, to ſtand with God for any thing; for thy love muſt be ſomwhat ſutable to Gods; His love was ſuch as he gave the deareſt to thee,

and

and thy love therefore (if it runs paralel with his) must give me deareſt to him.

And then if we be acted by love (for that's the Converſation that becomes the Goſpel to be acted in all that we do with love to God) to be in a flame of love continually, as the *Salamander* (they ſay) doth alwaies live in the fire; ſo ſhould we do in the fire of love, not in the fire of contention: But now, Love hath no need of any argument to do any thing but only this, this thing wil be pleaſing unto him that I do tender it unto, it will pleaſe my Father; that's argument enough for Love, that if I do ſuch a thing it wil pleaſe my beloved; therefore never ſtand arguing thus, Such a thing is a duty, but is it neceſſity? *Muſt* I do it? Cannot a man be ſaved unleſs he do it? Be all damn'd that do not this? Theſe are arguments from baſe ſordid ſpirits: but here's enough for love, here's a thing would pleaſe God; if we did thus, we ſhould pleaſe God better than in not doing it: Therefore that place that you had before, in *Coloſſions* 1. *Walk worthy of the Lord to all pleaſing*, let the heart preſently ſpring upon this, There's ſuch a thing propounded out of the Word at ſuch a time, and I heard it would be wel pleaſing to God if I did this.

If we put but this upon you, you that do not ſet up the Worſhip of God in your families, Do not you think that it would pleaſe God better to ſet up his Worſhip in your Families than not? Is there no Converſation that your Conſciences tell you would pleaſe God better, than that Converſation which you live in? Would it not be more pleaſing to God (ask but your conſcience now) if your hearts were acted by love you would preſently fal upon that which your conſciences tel you would be more pleaſing to God.

And then *Love*: This is a maxim of Love, Love never knows when it hath done enough, it knows no ſuch thing as too much, for men to ſay, What need we be ſo ſtrict as to walk circumſpectly? what need we do ſo much? why muſt we be ſo holy? This is a baſe kind of reaſoning: Is this as becomes the Goſpel? If thou were acted by Love, then thou wouldſt never think that thou hadſt done enough for God, Oh thou wouldſt rather think, had I ten thouſand thouſand times more ſtrength

than

than I have, Lord thou art worthy of it all, whatsoever I have, whatsoever I am, whatsoever I can do, thou art worthy of it all, never stand arguing thus, What need so much? is the thing a good thing? love never knows any such thing as too much.

We know love, *It cannot bear with dishonor done unto those that we do love*; if any wrong any one that we love, if our hearts be inflam'd with love we know not how to bear it; such strike us in the apple of our eye; Oh that's a Conversation that becomes the Gospel, that when we see the Name of God dishonored, our hearts rise more against any thing that is done against God, than it doth against any thing that is done against our selves, we are inflam'd for God when we see any thing done that is a dishonor to the Name of God.

And love we know it wil make us mourn and melt for any offence to those that are beloved of us: So that's a Conversation that becomes the Gospel, when we manifest melting hearts, and mourning spirits.

Love makes us delight in the presence of those that we do love; so that's a Conversation that becomes the Gospel, when we manifest that there is nothing in the world that we delight in more than to be in the presence of our Beloved: Oh to be alwaies with God in the arms of Christ, it is our Heaven on Earth.

And then a Conversation that becomes this Gospel, *It is to be of a loving disposition towards those that have any reference unto God.* Read over the Epistles where so much of the Gospel is revealed, for indeed there's the chief of the Gospel, though we call those four Evangelists the Gospel, because they are the story of Christs coming into the world, and his Actions; yet there is more of the Doctrine of the Gospel in the Epistles; for the time of the Law was not fully expired til the destruction of the Temple, which was after Christs death, and therefore though the Gospel began to shine forth, yet til after the time of the destruction of the Temple there was not so much of the Gospel; and therefore read (I say) the Epistles, and you shal find there is no one particular duty that the Gospel so cals for from men (besides faith in Jesus Christ,) as it doth love in Christians one towards another, yea, love to all: if you read the Epistles of *Paul*, divers places in the *Romans*, and in the

Epheſians, and *Philippians*, and *Coloſſions*, continually ſtill they are beating upon love; and eſpecially in the Epiſtles of *John* (that was the beloved Diſciple and lay in the boſom of Chriſt) nothing ſo much as love, becauſe this indeed is the Converſation that *becomes the Goſpel*, of the main thing in the Goſpel, it is the declaring of the love of God; and therfore Chriſtians that would live as becomes the Goſpel, they muſt live ſo as acted by love: And ſo in the ſtory of the *Acts*, preſently as ſoon as you reade of any that the Goſpel did prevail withal, they had one heart and one mind, Oh how did they cleave one to another! their hearts were one. And ſo we find in the ſtories of the Primitive times. I remember *Tertullian* ſaith, that that was the way that the Heathens and Perſecutors did uſe to find out who were Chriſtians, for the Chriſtians did meet at nights for fear of danger, and did as wiſely as they could to keep themſelves from their perſecutors, but they found this by experience that when they were converted to Chriſtian Religion, then there was another kind of ſpirit in them that did act them, and eſpecially a ſpirit of love one to another, there was another kind of love of Chriſtians one towards another then, than of any other Society of man-kind; the Heathens ſaw this, and wondred at it, and it was by this that they found out who were Chriſtians, if they ſaw any people beginning to have a ſpirit of love more than before, they would think ſurely theſe have heard of this Chriſtian Religion, and they begin to be Chriſtians; this was the glory of Chriſtian Religion in thoſe times, that there was ſuch intire love and union of hearts amongſt them. The Apoſtle *John* would have ſuch love as that Chriſtians ſhould be willing to die one for another, and they did ſo in the primitive times, Oh this were becoming the Goſpel indeed: But Oh how far, how far are we from ſuch a Converſation in ſuch times as we live in now! as if ſo be that the Goſpel were gone from us, we ſpeak of the Goſpel as if it were reveal'd more now than ever, and much concerning free grace in the Goſpel, but look upon the Converſations of men, they were never more unſuitable to the Goſpel, and in this particular, in reſpect of the ſincere love in the hearts of Chriſtians: My brethren, malicious diſpoſitions are extreamly unbeſeeming the Goſpel,

Goſpel, hateful and malicious diſpoſitions: What doth a beaſtly, brutiſh, ſavageneſs do, the fierceneſs of beaſts do in the breaſt of a Chriſtian? Oh it is infinitely unbeſeeming a Chriſtian to have an unloving diſpoſition, a hateful diſpoſition, to be hating one another, and to have a ſpirit of oppoſition and contradiction, and frowardneſs one againſt another, there is nothing more unbeſeeming the Goſpel of Jeſus Chriſt than this. I remember I have read even of one of the Heathen Emperors, that being convinced ſomwhat about Chriſt, and hearing much of him, ſaw two that profeſſed the name of Chriſtians to fall out bitterly one with another, which as ſoon as he perceived he cals them to him, and gives a ſtraight command that they ſhould never afterward, preſume to cal themſelves by the name of Chriſtians; No (ſaith he) you do not do according to your Maſter that you profeſs, your life is unſutable to your Maſter: even one that was but a Heathen himſelf ſpake this. Oh if we profeſs our ſelves Chriſtians, let our Converſations be as becomes the Goſpel in point of love, and make that to be the argument of love, the love of God revealed in the Goſpel: There are a great many arguments of love from Humane Society, from Reaſon, that men that live together they ſhould love one another as men, and that there comes a great deal of hurt from frowardneſs and bitterneſs, and that it is againſt the rules of Society, and that men cannot live quietly except there be ſome way of ſodering by love; theſe arguments are ſomwhat, and yet theſe would be among Heathens: Oh but now, thoſe that profeſs the Goſpel of Chriſt, have one argument that is infinitely beyond all arguments that can be imagined, and that is in *John* 3. 16. (before named) *So God loved the world*, loved the world, that he gave his *only begotten*. We hear how the love of God that was in the heart of God from al eternity is brought forth and revealed in the Goſpel; Oh let this inflame our hearts with love, Oh that there might be never a Chriſtian that profeſſes the Name of Chriſt, but that it might appear in him that his heart is ſweetned with love, and that he doth live (as it were) in the very element of love, and acted by love in al that he doth, Oh this would beautifie your Chriſtian Profeſſion more than all your talking of this and the other things:

Oh that it were come again, that this becoming Conversation of Christians were come again into the world. I remember I have heard a speech of *Dr. Whittacre* rebuking the Conversation of the Scholers in *Cambridg*, he had this speech; Surely (saith he) this that we preach is not the Gospel, or otherwise we are no Gospelers, because our Conversation is so different from the Gospel: And so we may say of this one particular in respect of love, either it is but a fancy that we hear so much of the love of God in Jesus Christ in the Gospel, or otherwise we are no Gospelers, we are no true Professors of the Gospel: whatever profession we make of the Gospel, yet except there doth appear Divine love to act us in al that we do God wil not own us for Gospelers; for certainly it is a main scope that God hath in the revealing the Gospel to sweeten the hearts of men with love, either deny the Profession, or walk more lovingly than thou hast done towards those that make the same Profession, yea, thou shouldest walk lovingly towards thy enemies, for the Gospel reveals much of Gods goodness even towards the whol world in general, so that there should be love even towards all from the knowledg of the Gospel; Oh that it might be said of men and women, that were of rugged, harsh, and malicious dispositions before, yet since it pleased God that they came to the Ministry of the Gospel, and heard the Truths of the Gspel opened to them, Oh since that time their hearts have been altered and changed, Oh of what sweet dispositions they are of now, the Husband towards the Wife, and the Wife towards the Husband, in a family there was nothing but harshness and brawling, but now nothing but sweetness and love, and this from the knowledg of the love of God in Jesus Christ: that love wil be a Divine grace indeed that's raised in the hearts of men, and acted from this principle of the knowledg of the love of God in Jesus Christ. This is the first thing, and the great thing that is held forth in the Gospel, namely, the love of God to man-kind.

I'le but name one or two things more now, and the next is this.

The infinite willingness of God to be at peace, and to be reconcil'd unto those who have offended him, yea, to his enemies:

What

What is the scope of the Gospel? The eternal love of God to man-kind in Christ: That's the first thing.

Then the second thing is the infinite willingness that there is in God to be at peace, to be reconciled to such as have offended him; this is held forth in the Gospel, the Gospel is the Ministry of reconciliation; now what Conversation should be in us becoming this is in the Gospel that is held forth?

And then the infinite mercy of God in the Gospel in delivering poor Creatures out of a depth of misery, that's a main thing in the Gospel, and many other particulars; as the infinite hatred that God hath against sin, and the great price paid for souls, that is held forth in the Gospel too; with divers other things that might be spoken of. But I beseech you consider of the Point that we are about, namely, To shew you what the Gospel holds forth to us; and then what Conversation becomes al these things, and is sutable to them. If God would but be pleased to go along even with this one point that we are now upon, we hope it may lighten the Conversation of Christians, and withal may commend this word of grace to those that sit in darkness, and in the shadow of death; and may (if God will say Amen unto it) in some measure recover the dishonor that hath been cast upon the Gospel of Christ in these latter times, by that loose and uneven walking amongst Professors themselves; which hath very much darkned the glory of this marvelous great light, *Which should be a lamp unto their feet, and a light unto their paths.* Oh that Jesus Christ, from whose hand and heart this Gospel came, would now preach it home to every heart of us, that the truths thereof, may be turned into grace, spirit and life in the midst of us, so that our lives and Conversations may be a dayly practical Sermon of holiness, in particular, *That we love one another as becomes the Gospel.*

SERMON

SERMON IV.

PHIL. I. 27.

Only let your Converſation be as becomes the Goſpel of Chriſt.

WE cloſed with this the laſt Day, that we ſhould *love one another*. This holds forth unto us, not only the love of God the Father, but the infinit love of Jeſus Chriſt the ſecond Perſon in Trinity, and this cals for love one to another: And I'le hint unto you one or two Scriptures more about this; there is union of Chriſtian hearts in one bond of Love: No Duty more inculcated in the New Teſtament (next unto Faith, that great engine of the Covenant of Grace) than *Love*, and love one unto another; and upon the conſideration of the infinite love of God, and of Jeſus Chriſt unto us.

Epheſ. 3. 19. compared with *Epheſ.* 4. 1. *And to know the love of Chriſt, which paſſeth knowledg; that ye might be filled with al fulneſs of God.* Then in the beginning of Chap. 4. *I therfore* (here's an inference with the uſe of it) *the priſoner of the Lord, beſeech you, That you walk worthy of the vocation wherewith ye are called.* You are called to Chriſt, to the Goſpel, and there you have the love of Chriſt made known. How ſhal they walk worthy of this vocation; *with all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.* He prayed before that they might know the love of Chriſt: therfore upon that he doth exhort them, and builds his exhortation, or rather

ther his beſeeching that they would with al lowlineſs, meekneſs, and long-ſuffering, forbear one another in love; for you are called to the profeſſion of the Goſpel, and there you have the love of the Father, and of Chriſt ſet forth unto you; now would you walk worthy of this calling? then let there be much meekneſs, and forbearing one another in love: In *Epheſ.* 5. 2. *And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavor*: Walk in love as Chriſt hath loved us, that is, ſutable; as if the Apoſtle ſhould ſay, would you walk ſutable to the Goſpel of Chriſt that you profeſs? *Walk in love then as Chriſt hath loved us*, this is a principal thing. In the Goſpel you come to know the love of Chriſt otherwiſe than other men do know it, therefore walk in love, *Walk in love as Chriſt hath loved us*, make the love of Chriſt to be a pattern for your love; there is nothing (as I told you) that is more unbeſeeming the Goſpel of Chriſt, than a hateful, malicious, rugged, dog-ſtar diſpoſition, than for Chriſtians to be tearing one another, and falling out one with another, as thoſe beaſts at *Epheſus* that *Paul* complains of; Oh this is infinitly unbeſeeming the Goſpel of Chriſt: Do you know what the love of God means in Jeſus Chriſt? are you ſenſible of the love of Chriſt? Oh this love ſhould ſweeten your hearts that there ſhould be no more bitterneſs in you, but you ſhould live in this Element of love. Saith an Ancient, What doth beaſtly fierceneſs, and cruelty, and ſavageneſs do in the breaſt of a Chriſtian? it is unbeſeeming the name of a Chriſtian. Therefore let your Converſation be as becometh the Goſpel of Chriſt, that holds forth love; Oh let there be much love in you, be you acted by love in al your waies, ſo that they that run may read this new Commandement which Chriſt left unto his followers, *That they love one another in deed and in truth.*

Secondly, The Goſpel of Chriſt it holds forth this, *The infinite willingneſs of God to be at peace with man-kind, to be reconciled unto man, unto thoſe who have offended him, yea, to thoſe who are enemies unto him*, This is the ſcope of the Goſpel (a principal ſcope) I ſay God would in the Goſpel make known to al the world his infinit willingneſs to be reconcil'd to ſuch as have offended him: Indeed without the Goſpel we might apprehend this,

this, that the Lord is a God that is ful of goodness, that he is good and doth good, that all good is in him; but to apprehend God to be such a God of peace, so infinitely set upon it, (as I may so say) to be reconciled to such as are enemies, could never have been known but by this Gospel of Christ; herein we find that though there was an infinite difference between God and man, between Heaven and Earth through our sinning sin, yet the Lord was willing to be reconciled, yea, though the offence of man was exceeding great, so that it cried for vengeance, yet he was pleased wonderfully to condescend to make a peace with him: Yea, though the Lord had man under his power, and could do what he pleased with him, he had his enemy under his feet, and might have broken him al to pieces with his iron-rod as a Potters vessel (which when it is broken can never be made whol again) yet he was willing to be reconciled.

Thirdly, *Though God had no need at all of us, he was infinitly blessed in himself, who is perfection and blessedness it self.* Somtimes we are willing to be reconcil'd to our enemies, either because we have them not under our power, or because we have some need of them; but God that had us under his hand, and might easily have destroyed us, and had no need at al of us, yet was desirous to spare us, as a father spareth his only Son whom he loveth.

Fourthly, The Gospel holds this out to us, *That the Lord he begins the work of reconciliation, he first loving us,* the infinite God seeketh to us his Creatures to come in to be reconciled, therefore he sends his Ambassadors of Peace to beseech us in Christs stead to come in to be reconciled to him, to accept of his Propositions of Peace which make so much for our everlasting Salvation.

Fiftly, *Though reconciliation must cost God very dear*; that God must be at a great deal of costs and charges to reconcile his Creatures to himself; it cost no less than the blood of his only begotten Son, and yet he is willing to be reconcil'd; saith God, my heart is set upon this work, and let it cost what it wil, if it were ten thousand worlds, yet my heart is so upon it, that I wil bring them in that they may be reconciled to me, and made one with me.

Sixthly,

Sixtly and lastly, the Gospel reveals this, *That God is so set upon reconciliation, and is so reconcil'd to such as do imbrace the Gospel, as he will never be at enmity with them again.* Being once reconcil'd he will never suffer such a breach to be made between Man-kind and himself any more. *He will be their Father in Christ, and ye shal be his sons and daughters through him to al eternity in Christ Jesus our Lord. Who shal separate us from the love of God?* Thus the Gospel holds forth, not only reconciliation, but such reconciliation as this is, which Men and Angels can never sufficiently admire and bless God for. This is a Second beam (as I may so say) of the Gospel. Then what manner of persons ought we to be? our Conversations must be as becomes this Gospel of Christ in this great thing that the Gospel holds forth unto us. Surely then, this cals to us al aloud to love peace, O love peace; Is God so set upon peace as he is? and is he willing to be at so great cost for peace? Oh let us love peace, let us follow peace, let's pursue peace, let's seek peace, let us do what we can possibly for peace, *If it be possible as much as lieth in you, live peaceably with al men*: Let us account peace never bought too dear with any thing *but sin*: The Lord Christ would not sin to purchase peace, if it could possibly have been conceived that any sin should have been committed Christ would never have purchased peace that way; but if it be by any way of suffering, by his being willing to leave the Heavens for a while to take upon him the form of a servant, yea, to have the sense of the influences of the love of his Father eclipsed for time, he was willing to endure; yea, to be made a curse, whatsoever he suffered in his Name, he was willing to endure any thing to make peace between God and man, to reconcile the World to Heaven: Oh! let us love peace, that's *becoming the Gospel of Christ*, for our hearts to be set upon peace. And the exhortation that you have in the *Ephesians* (before mentioned) it is likewise built upon the consideration of Christs working so for our peace, Ephes. 2. 14. *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity.* And then in verse 16. *That he might reconcile both unto God in one body by the Cross having slain the enmity thereby.* So that this Scripture holds forth, not only that Christ is our

peace in respect of God, and he died for that end to make peace between God and us, but likewise that Jesus Christ did die to make peace between man and man; it was one fruit of his death to break down the middle wall of partition between us, and to slay the enmity; he doth not say, to *kill our enemies*, but to *kill the enmity it self*; the meaning is this, that Christ died to take down the partition wal between *Jew*, and *Gentile*; there was an enmity between the *Jew* and *Gentile* that they might not one converse with the other; now it was a fruit of the death of Christ to take down the partition wall, and to slay the enmity between them, that so there might be but one sheep-fold, that he might reconcile both unto God in one body. Now, was this the end of the death of Christ, not only to reconcile us to God, but one unto another in one body, Jew and Gentile? Certainly there cannot be such a distance between one Christian and another, as there was between *Jew* and *Gentile*: and Christ did so love unity and peace in the world, especially among those that made any profession of his Name, that he would die to that end, he would lose his life that he might procure peace between *Jews* and *Gentiles*, and bring them into one body: And truly so it should be with us, we should be willing, and those whose hearts are right (I say) cannot but be so sensible of the breaches that are among us, and the unpeaceableness of mens spirits, as if they could by the laying down of their lives procure peace, they should be willing to do it, every Christian should make it appear, that he is so set upon peace that if the laying down of his life could procure peace he should be willing to do it, that if we may make up breaches by standing in the gap, and offering up our selves a sacrifice of Attonement and pacification, let us thus prove our selves to be the true followers of Christ our Lord and Master who hath left us his own example herein for our imitation: this were an excellent thing beseeming the Gospel of Christ that we do profess, yea, we should not only be willing to admit of peace, but seek for it, seek for it to our inferiors, do not say that such a man hath wronged me, and therefore let him seek to me, Oh no, it doth become you that make profession of the Gospel of Christ, not to stay til he come to you that hath wronged you, but for you

that

that are wronged by another, even to seek to those that have wronged you, that they would be at peace with you; you might perhaps) consulting with flesh and blood) think it unreasonable that you that are wronged should seek peace; but it becomes the Gospel of Christ that you should do so; God sought to you, you never sought to him: If God had not begun the work of peace with you, God and your souls would have been eternally enemies, and therefore remember that you are not to live according to reason, you think there's all the reason in the world that those that have wronged you should crouch to your feet rather than you seek to them, well grant it, that there is all the reason in the world for it, but what is there in the Gospel to the contrary? And you are not to live only in *your Conversations as beseems reason, but you are to have your Conversations as beseems the Gospel of Christ*: If you stand upon these tearms, let him come to me rather than I will go to him, *Is this as becomes the Gospel?* What do you hold forth of the great Work of the Gospel, if you do not hold forth this? Your willingness to be at peace, and to seek for peace even from your inferiors? And do not you say that the offence is great, Oh! 'tis a great offence that such a one hath committed, he hath dealt very proudly with me, and shall I seek to him; his offence to you is not so great as your offence was to God, and yet God seeks to be at peace with you through Christ: But he is my inferior, it may be he is a poor mean fellow that hath so wronged me: Do not you think there is such a distance between you and other men, it may be thou hast a little power in thy hand, and a few pence in thy purse more than thy neighbor hath; but what infinite distance was there between God and you then? Oh remember your Conversation must be as beseems the Gospel of Christ: I but it will put me to a great deal of trouble, I can with more ease have him punished than I can bring things to make peace between us. With more ease? Could not God with more ease have sent thee down to the nethermost Hell? how quickly could God have brought thee down and undone thee for ever? but God was content to be at peace upon hard tearms (as I may so speak) indeed they were hard tearms by which God came to reconcile the world unto himself, the hardest tearms that pos-

sibly could be conceived, for Jesus Christ, his eternal Son, did take upon Him our Nature, and was made a curse for us, that knew no sin, that we might be made the righteousness of God in Him; and therefore stand not upon any hard termes, if peace may be purchased any way but by sin, stand not upon it, for this is as becomes the Gospel of Christ.

Yea, *And when you are reconciled to your brother, be so reconcil'd, as to be firm in your reconciliation*: Not as some, there is peace made between them, but how? So as they are ready to take advantage against one another upon any miscarriage afterwards: God doth not do so with you, the Gospel holds not forth such a peace as this is, that God shall be at peace with you for the present, but look to your selves afterwards, God will take all advantages against you that he can; if there had been such a peace made between God and you, you had been in Hell long before this time, and therefore let your peace be a firm, a setled, and a constant peace; Oh! that this were but thought on in these contentious daies, wherein there is such breaches between Brother and Brother, in every town, in every family, and none almost but are broken off one from another with an irreconciliable spirit; Oh! how unbeseeming the Gospel of Jesus Christ is an irreconciliable spirit? Certainly God hath not made thee to know what the mystery of the Gospel of peace is, who hast war in thy heart and Tongue against thy brother. And that's the Second thing that the Gospel holds forth unto us.

Only take this one note in this second thing, That whereas there are many arguments to move us to such a Conversation as now I am urging upon you, yet let Christians above all arguments, make the Gospel to be the argument of arguments to move them to it: As now, for the matter of peace, there are many arguments to move us to be at peace with our brother, from the inconveniences that will follow upon our breaches and the like, now shew your selves Christians in this, Above all arguments make the consideration of what you understand in the Gospel to be the great motive of motives to prevail with you for peace, and this argument will do it when nothing else will do it. If may be a friend comes and perswades you to be at peace,

you

you will find a great deal of trouble in Lawing and suing, and enmity one against another, there will come a great deal of anxiety, and therefore be reconcil'd and live like neighbors one with another: well, but when you find that your hearts do not stoop to any other argument, then get alone into your Closets, search the Scriptures, and there lay to your hearts all the arguments that you can from the Gospel of Jesus Christ, there see how God reconcil'd the world to Himself, and how God was set upon the work of peace: lay them to your hearts, and when no other arguments will move, the consideration of that through the blessing of God wil do it. And that's for the second Point.

In the third place, *The Gospel holds forth the infinite mercy of God to miserable creatures.* When man was plunged into such a depth of misery nothing but bowels of mercy did move God to help men out of that depth of misery that they were plunged into; and though man was unworthy of mercy, Gods mercy was free, yea and it was a transcendent mercy of God, *The mercy of God is over all his works.* The Heathens could understand that God was a merciful God, the light of Nature will tel us something of the the mercy of God; but there's nothing that sets out the bowels of Gods mercy so as the Gospel of Jesus Christ doth, there you have the very bowels of Gods mercy (indeed) made legible to all the world, in *Luke*, 1, 78. *Through the tender mercy of our God, whereby the day-spring from on high hath visited us*: The tender mercies of our God, the *bowels* of mercy, so the words are: here's the depth of the bowels of mercy held forth in the Gospel of Jesus Christ; it's impossible that we could have understood the depth of those bowels of mercy but by the Gospel: *Adam* in innocency knew little of the mercy of God, for he not being in misery, had no need of that mercy to help out of misery, but though he by his understanding must needs know that mercy was a good thing, and therefore in God the First-being of all, but yet he did not understand that mercy that the Gospel holds forth, yea the Angels in Heaven know it not but by the Gospel, and so they desire to pry into those deep mercies of God unto man-kind; Oh here are the mercies of God that shall be the subject of the praises of Angels and of the Saints to all eternity, held forth in the Gospel: You think 'tis

a great

a great mercy when a child is sick, that God recovers it; you think it is a great mercy when you are at Sea that God turns the wind, when if it had stood but one half hour or more that way it did, you had lost Vessel, lives and all; when you have been in any danger abroad in forraign parts, that the Lord was a present help in time of trouble, when there hath been any affliction upon your family, that God hath sent deliverance to you, these are mercies that God is to be praised for; Oh! but what are all these to the mercies of God in Jesus Christ, His right-hand mercies; and indeed this would be a good argument of a gracious Heart, when any particular mercy is granted unto them, either family mercies, or personal mercies. Thus to Meditate, Lord I am less, I am less than the least of all thy mercies, yet here is seasonable comfortable mercies to me and mine &c. But O Lord what is all this to that infinite fountain of mercy in Christ, thy mercies in the Gospel, thy mercies in thy Son, there's depths, infinite depths of mercy indeed, this is but a drop, and indeed that's sweet, but the infinite Ocean of mercy it is in Jesus Christ, Christ is the mercy of God to man-kind, in the Bowels of which all other mercies are conceived and brought forth in the world: All my freesh springs both upper and neather springs are in him, who is All in All. Oh it were a good argument that the Gospel is revealed to you, if you admire at Jesus Christ as the great mercy of all mercies, though thankful for every mercy, yet when you come to consider of the mercy of Christ, look upon that as mercy of wonder, stand amazed at the thought of that mercy; well it's the Gospel that holds forth the glory of the Riches of the mercy of God, God is said in the word to be Rich in mercy, He is not said so much to be Rich in power as Rich in mercy. Now what Conversation is sutable to this?

What's that but as Christ himself saith, *Be ye merciful as your Heavenly Father is merciful*, Oh have you a merciful heart one towards another? Look with a merciful eye upon those who are in great misery; this is it that becomes the Gospel of Jesus Christ; Oh a harsh, rugged, and cruel disposition it is infinitely unbeseeming the Gospel of Christ: To see a Christian, one that professes the Gospel, that makes more profession of the knowled-

knowledg of God, and of the free grace of God in Chriſt than others, and yet when it comes to it, that he hath to deal with ſuch as are in miſery, to have a hard heart, Oh a hard hearted Chriſtian is a monſter, I ſay a hard hearted Chriſtian is a monſter in the world, not to be ready to forgive others, and to do any thing for others that are in miſery is deviliſh; but to rejoyce that they may have any object to ſhew pity and compaſſion unto, Oh this is that which becomes the Goſpel of Chriſt; though they be ſtrangers to you that are in miſery, yet be merciful to them; for you were ſtrangers to God.

Yea, *Be merciful to your enemies, not only be willing to be at peace, but be merciful*: Do you ſee any that have wronged you to be in miſery, do not let them periſh, but let bowels of compaſſion ever work towards them; Oh that our hearts did yern towards all: Chriſt when he came neer unto *Jeruſalem*, he wept over it: Oh that the like ſpirit were in us as was in Jeſus Chriſt: There's no ſuch argument for mercy to others, as the conſideration of the mercies of God in Jeſus Chriſt: Oh bowels of mercy beſeems the Goſpel of Chriſt, and it ſhould be manifeſted really: Let not people that are in miſery have verbal mercies from you, that is, you ſeem to pity them in words, Oh but let there be real mercies to them, open your hearts, and let ſomthing drop from you for relief of them that are in miſery: it is a notable Scripture in *Epheſ* 4. 31,32. and ſutable to that in *Col.* 3. 13. in *Epheſ.* 4. there the Apoſtle (ſpeaking of the mercies of Chriſt) ſaith he, *Let all bitterneſs, and wrath, and anger, and clamor, and evil ſpeaking be put away from you, with al malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you. Be tender hearted*: Oh God manifeſts the tenderneſs of his heart in the Goſpel; and this is *beſeeming the Goſpel*, to ſet forth this as a pattern, the tenderneſs of Gods heart to poor ſinners in the depth of miſery; do you ſee any to be in miſery, and do not you find your heart begin to break towards them? if you do not find your heart breaking, Oh ſet before you the infinite tenderneſs of Gods mercies in Jeſus Chriſt, and 'tis that wil break your hearts if any thing in the world wil: And ſo in *Col.* 3. 13. a place ſomwhat paralel to this, *Forbearing one another, and forgiving:*

giving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye: and above all these things, put on charity. You see the Apostle accounts this the great argument of all, and therefore know that the Lord takes it very much to heart when the bowels of Professors are turned into Gravel. Search into that remarkable Parable, *Matth.* 18. from vers. 28. to vers. 35. where Jesus Christ Preacheth down all cruel and unchristian-like dispositions in those that are fellow servants, belonging to one and the same Master, and living under one roof; Yea, the Zeal of Christ did break forth like thunder and lightning against such a Servant as takes his fellow by the throat, therefore (saith the text) vers. 31. *His Lord was wrath, and delivered him to the tormentors til he should pay all that was due to him.* The Lord Christ delivered that cruel servant, that hard hearted wretch to the tormentors that did a thing so unbeseeming the mercy he himself had received from Christ, Oh saith Christ art thou cruel and unmerciful when thou hast received so much favour from me, as a full discharge of thy many great debts? Get thee to the tormentors, let the most cruel executioners of my fierece wrath torment thee without any mercy and compassion. Oh those that have hard hearts walk unsutable to the Gospel of Jesus Christ which is full of the Riches of Gods Grace to all. Oh you that have received any pardoning mercies from Jesus Christ, take heed of cruelty to your Servants, to your Children; It's very sad to see how some Professors cast the Gospel of Christ behind their backs, if their passions are but moved; what will ye bite and devour one another when ye receive the least affront either by Tongue or Hand? Oh where is your bearing and forbearing with one another? For shame do not fly in the faces of any (as a Bear bereaved of her Whelps) when ye are buffetted by men, Oh remember Jesus Christ, Oh remember you that stand in so much need of mercy every day from God, for you to be cruel towards others, Oh here's a Conversation infinitly unbeseeming the Gospel of Christ, and it is unbeseeming the Grace that is offered, to have a sullen, a dispairing, and an unbeleeving disposition, when as we see those that are Disciples, and yet every little thing causeth them to despair, and to be sullen, and their hearts to sink within them, Oh friends is this an Evangelical

vangelical frame of ſpirit! let me ſpeak plainly to you, when you come to hear the glorious riches of the grace of the Goſpel ſet before you in the Word, ye ſeem to be ſomwhat taken with it, but when you go home to your family, are ye not ready under the leaſt croſs then to bury a thouſand mercies? Oh what a diſhonor is this to the Goſpel of Jeſus Chriſt that reveals ſo much mercy of God in it, that it doth cal for Chriſtians that do profeſs it, to go through troubles, and through diſcouragements with cheerful hearts? and although there be many things that might daunt the ſpirits of others that do not underſtand what the mercies of God in Chriſt are, yet thoſe that profeſs the Goſpel ſhould ſhew undaunted ſpirits, for why? It is infinite, free, rich, glorious grace that is made known to them by the word of Chriſts lips.

Obj. You wil ſay, *I, if I knew that this mercy were mine.*

Anſ. I but doſt thou hear in the Goſpel that it is free, and there is no ſoul hath any right to this mercy, but by caſting it ſelf upon this mercy, and therefore it is as free for thee to caſt thy ſelf upon it as another; indeed the mercy that is revealed by the light of Nature, is ſuch mercy of God that is more conditional, that is, if I do ſuch and ſuch things, then God will be merciful unto me, the light of Nature goes no further than this; if I obey and leave my ſin, then I may hope that God wil be merciful to me: It's true, the Scripture tels us, if I do not leave my ſin, God wil not have mercy; I but the Goſpel holds forth mercy thus, There is mercy in God, firſt to pardon thy ſin, and then to take away thy ſin: now the Goſpel reveals Gods mercy in juſtifying the ungodly; though I am poor and blind, and miſerable, and naked, and have not power to leave my ſin, yet I have free leave to caſt my ſoul upon Gods mercy, both for pardon and for power together againſt my ſin, for ſo it muſt be, indeed I have no power, I may not ſtay til I have power againſt my ſin, and then I wil venture al that I have upon Jeſus Chriſt, this is the mercy of the Goſpel; I ſpeak of this deſpairing and ſullenneſs of heart, as it's manifeſted in the Converſations of men and women, by which they do diſhonor the Goſpel of Chriſt, when they live in their families, and their hearts ſink in ſuch a ſullen way as if there were nothing

in the Gospel of Christ for encouraging of poor troubled souls, no more than men might understand by the light of Nature: Indeed if I did live better, & honor God, I might have encouragement that God would shew me mercy; but the mercy of the Gospel, it is such, that there is mercy to pardon, and to heal my soul too, and therefore though I be sinful, I must not stay from beleeving in Gods mercy till I be heal'd, but I must beleeve in Gods mercy that I may be heal'd. That's the third particular that the Gospel holds forth unto us.

Now the Fourth thing that the Gospel reveals, is this, *That though God be infinitly merciful, yet he is merciful in such a way that justice shal not be wronged*: and this is proper to the Gospel too. It's impossible for Men or Angels to come to understand this Mystery but by this Gospel light, how God should be infinitly merciful, and yet that he should be infinitly just too; this is held forth in *Rom.* 3. 25,26. *Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousnes, for the remission of sins that are past, through the forbearance of God; To declare, I say at this time his righteousnes, that he might be just, and the justifyer of him which beleeveth in Jesus.* Now this is a great mystery of the Gospel; a Scripture that *Luther* fasted and prayed that he might understand, and he was a great while before he could know the mind of God therin. Now the Gospel saith this, I wil manifest infinite riches of my mercy, but yet so as my infinite Justice shal be no loser, and therefore though I'le save Man-kind, yet I'le save them by such a way, as I'le have as much glory of my justice as if al the men in the world had been damned to al eternity: this is the mystery of the Gospel, and 'tis cleer, that though God manifest infinite mercy, yet God hath a way for the manifestation of his mercy in the Gospel, by which the justice of God is as much honored and satisfied, as if al the men in the world had been cast into everlasting burnings, that is, through his Sons dying for mans sin, being made a curse for us; this is the great point of the Gospel, which unless we understand, we know nothing of Christ and his Gospel as we ought to know it. Most men and women in the world they seek to God for mercy, Lord be merciful to me a sinner, but they think not of a way of Gods shewing mercy, so as yet he

he may have the glory of infinite Justice, God seals the forgiveness of sin in the Court of Justice as wel as in the Court of Mercy; few think of this, and that's the reason why people are ready many times to despair, because a great while they having but slight thoughts of God, they hope Christ wil be merciful to them, yet in time of temptation, when the Devil comes and doth set before them the dreadfulness of Gods Justice, that God is a most just God as wel as merciful, this makes their hearts to sink like a stone within their breasts. But now the soul that sees the way of God in the Gospel, sees that God is infinitly set upon mercy, and likewise sees a way how Gods infinit Justice may be satisfied, and seeing both these, this is a mighty help to faith; now let there come never so many temptations, when the soul is catching hold upon Gods mercy; I but saith temptation, God is a just God as wel as merciful, and dost not thou presume? No saith the soul, the way of mercy that my soul rests upon, I see there is in it a way of satisfaction to infinite Justice, as wel as a way for the manifestation of mercy, and therefore though God be a righteous God, and a just God, yet here I see a way for my soul to be sav'd, yet for Divine Justice to have no wrong neither, and therefore I can beleeve and venture my soul upon this: It's impossible for a sinner to venture his soul upon any way of mercy, if it comes to understand with what a God it hath to deal, except it comes to know God in Jesus Christ, in that way wherein infinite Justice is satisfied to the utmost farthing, which is declared in the Gospel. Now what Conversation is sutable to this?

Hence let there be that Conversation in you, that may manifest that you do not turn the grace of God into wantonness, Oh a wanton Conversation is infinitly unbeserming the Gospel, Oh there is infinite mercy and free grace treasured up here, and what wilt thou be wanton, and vain, and loose therefore? there is infinite grace, but what way doth God take to manifest infinite grace? Is it not in a way wherein the dreadfullest Justice of God appears too? Is not the grace of God let out to you through the blood of his Son? wherein the most dreadful fruit of Gods Justice is manifested that ever was since the beginning of the world, or ever shal be manifested to the end of the

world; if so be thou shouldest see all the damned in Hell, the chambers of death unlocked under the wrath of God there flaming out in fire and brimstone; it would not be such a dreadful sight as to see Jesus Christ made an offering for sin, and lying under the vials of the wrath of his Father, falling down upon the ground, grovelling and sweating out great drops of water and blood, and crying out upon the Cross, *My God, my God, why hast thou forsaken me?* This is the way of the purchase of thy mercy, therefore there is infinit justice together with infinite mercy, Oh be not wanton then, do not turn the grace of God into wantonness, but rejoyce in Gods mercy, yet rejoyce with trembling, and with fear and reverence of the Name of God: When thou speakest of the free grace of God, and when thou comest to beleeve in the free grace of God in the Gospel, thou maiest come cheerfully and boldly, I but come with reverence, and holy humble fear, I do not mean despairing fear, nor servile slavish fear, but with awful reverence of the glory of God that doth appear in the Lord Jesus Christ; I need not send you to the Law to cause fear in your hearts, there is enough in the Gospel to cause your souls to tremble before God, as wel as to *beleeve* in God, *Even our God is a consuming fire*: Oh what was he to Jesus Christ? I need go no further to lift up God to make him an object of my fear, but to look upon him in his dealings with his Son; and therefore those Christians that walk loosly, and altogether upon slight thoughts of mercy without any fear to ballast their hearts; Oh certainly their Conversations are not Gospel Conversations, for if thou didst understand the way of Gods mercy in the Gospel, thou wouldest see that that should fil thy heart with fear and reverence al the daies of thy life. And as to take heed of wantonness, so to reverence Gods Justice, even the dreadfulness of it so as the Gospel holds forth; to think that God would only have you to have your thoughts about his mercy, and not to have your hearts to give glory to his Justice, it is certainly a vain conceit, and I fear it wil cause the Gospel to vanish into little in the hearts of men; when men apprehend the Gospel so, as not to apprehend the dreadfulness of his Justice; as if so be that God would not have the glory of his Justice. Christ hath

satisfied

satisfied that: Hath Christ satisfied that? consider what thou saiest when thou saiest so, do but consider how much of the glory of Gods Justice doth appear in what Christ hath done and suffered; I desire to hold forth no further the glory of Justice than by holding forth Jesus Christ to thee, Doest not thou think that God would have thee to sanctifie in thy heart and life al the Attributes of God that doth appear in Jesus Christ? Now the glory of Justice doth appear as much in Christ as the glory of mercy doth; then thou that doest profess the Gospel, thou must sanctifie this Attribute of God as wel as the other, thou sanctifiest them both in honoring Gods Justice, I do not say that thou shouldest have a despairing heart, nay, it wil keep thee from despairing, or that thou shouldest have a servile spirit, but that thou shouldest sanctifie it with reverence.

And another thing that is very considerable, *What is God so set upon the glory of his Justice in the Gospel?* Oh labor you to be just in al your Conversations; you see how God prizes Justice, that he wil rather have his Son die, and be made a curse, than Justice should not have honor; Oh take heed of injustice, the sin of injustice is a sin unbeseeming the Gospel; and here's an argument against injustice, a stronger than I know any in al the Book of God, or can be imagined by men and Angels, which is this, That in the Gospel I find that God hath his heart so set upon Justice, that rather than Justice shal not be satisfied he will not spare his Son one farthing (as the Scripture saith) *He spared not his own Son*, but his Son must pay to the uttermost, his Son must bear his very wrath, and al that God may shew his infinite love to Justice; Oh then, let Christians love Justice in al their dealings, in their dealing with God, in their dealings between man and man. To see one that professeth the Gospel, and sometimes accounts the feet of those beautiful that bring glad tidings of salvation, yet unjust in his dealings, so as do but follow him in his course between man and man, there he makes no conscience of Justice, there he wil rather break the Rule of Justice than (it may be) he wil lose sixpence, or a shilling; what if it were the losing of thirty, or fourty pounds, is it such thing that the Rule of Justice most rather be broken, than the loss of a little money? Is this as becomes the

Gospel?

Gospel? when as thou heareſt the Goſpel ſay, that rather than the glory of Juſtice ſhal be darkned, the blood of his Son muſt go for it, and God expects that Chriſtians ſhould be ſo in love with Juſtice, that they ſhould rather be content to be undone in their eſtates, to beg their bread from door to door, than be unjuſt in any of their actions: Oh 'tis an exceeding eclipſing of the glory of the Word when Profeſſors of it ſhal be falſe in their dealings; Oh remember thou Chriſtian who holdeſt up the Goſpel with thy right hand, that when thou heareſt of the death of Chriſt, there the love that God bears to juſtice is held forth, and God is ſet upon the honor of Juſtice, and he wil have it: thy injuſtice in thy trading, this muſt be made up one way or other, either thou muſt pay eternally for it, and ſo juſtice made up, or elſe it muſt coſt the blood of Jeſus Chriſt, God is ſet upon Juſtice in another manner than you think of; Oh let your Converſations be as becometh this Truth of the Goſpel of Jeſus Chriſt.

Fifthly, *That the Lord in the Goſpel, ſhews how he is ſet upon ſatisfying the Law, and what a high price he puts upon the Law;* The excellency of the Law doth more cleerly appear in the Goſpel than in the Doctrin of the Law it ſelf; as thus, Chriſt came to fulfil all Righteouſneſs, ſurely God ſet a high price of his Law, that he would not ſave any ſoul living that had broken it, but by his Son that muſt come to fulfil it: Firſt, He muſt have al righteouſneſs kept; and to the end that he might manifeſt his love unto his Law (I ſay) therefore it was that Chriſt muſt come and ſubject himſelf to the Law, he muſt be under the Law: It was from thence that Chriſt ſaith, *It becomes us to fulfil all righteouſneſs.* So was God ſet upon his Law, that when Chriſt did undertake for man-kind; if Chriſt had not ſatisfied every part of the Law that was required, if there had been one jot of the Law unfulfilled, al man-kind muſt have periſhed in everlaſting burnings: God ſets an high rate on his Royal Law, therfore learn to prize the Law of God: It's true, you cannot keep it for juſtification, that was Chriſts task, ſo to keep the Law that he might juſtifie ſinners, God by this teaches us to eſteem highly of it; and not to ſlight it and contemn it: the Law of God it is a precious Criſtal glaſs, it is the very Glaſs of the holineſs, and righteouſneſs

ness of God, and you must prize it, as you do prize your great glasses that your Marriners have from other parts; you bring home your great Cristals, of twenty, or forty, or threescore pounds, according to the largeness of them: now would not you take it extream ill, when you have bestowed so much upon it, that a child or servant should come and break it al to pieces? Now my brethren consider, The Law of God here resembles the Cristal Glass; and as in your glasses you may see your faces, so in that Cristal glass of the Law, the holiness of God is transparent, 'tis such a glass that God prizes it more worth than all the world; this is visible: for the Lord stands much upon the observing of the Law, and upon obedience unto it, and therfore take heed of breaking it meerly to satisfie your lusts, to accommodate and befriend your own base ends, this is unbeseeming the Gospel of Christ. There are many that make a great noise about Evangelical truths, so that they cry up the *Gospel of Christ*, *the Gospel of Christ*, as they once did *the Temple of the Lord*, *the Temple of the Lord*; and they think that this doth wholly take away their obedience to the Law of God, and that it must not be so much as a rule of life. Certainly there's nothing holds forth the excellency of the Law more than the knowledg of Jesus Christ (the only Law-giver) being subjected to the Law, and his subjection it was to take away our guiltiness, to cancil the Bond of the Law, binding us to eternal death: But we never read that this subjection to the Law was to make void our obedience to it, so that it should not be any rule of life unto us, for indeed, what is the Law of God, but the pure Will of God? and do you think that Christ came to take us away from obeying the Will of God, which was Christs meat and drink to do? I stand not so much upon that term, whether as given by *Moses*; but upon those things that are therein contained, therein revealed as part of the Will of God, God stands much upon that, that we should make the things revealed in the Word to be the rule of our life, and this is manifested by Christs ready and full subjection unto it. And that is the first particular, what it is that we come to know by the Gospel, according to which we should sute our Conversations.

SERMON

SERMON V.

PHIL. I. 27.

Only let your Conversation be as becomes the Gospel of Christ.

IN the sixt place, Would you know what Conversation becomes the Gospel? Consider what it is that the Gospel holds out to you, *It holds forth Gods infinit hatred of sin more than any other thing whatsoever.*

1. A man may come to know the evil of sin partly by *Reason*, he may understand that sin it is against a right rule, yea, by the light of reason he may conceive it is but reasonable for a rational creature to live by rule, and to transgress against the Rule of Justice and Equity is evil.

2. A man may come to know the evil of sin by *Gods Command*: the Law of God forbids sin, and therefore it is evil, certainly to transgress the Law of God, to go against the Will of God must needs be a great transgression.

3. A man may come to know the evil of sin by the *Dreadful Threatnings* that are added to the Law, *Cursed is he that abideth not in every thing that is written in the Book of the Law to do it.* This discovers a dreadful evil in sin: when a soul comes to have a real sight of the dreadful threats that are in the Law, it doth exceedingly terrifie conscience, and raise up that sleepy Lyon out of his den.

4. A man may come to know the evil of sin by some dread-

ful

ful judgments that God hath executed upon sinners here in this world, and by the terrors of conscience that there are upon the wicked, as on *Cain*, *Saul*, and *Judas*, &c. men many times here for their sins, by the wrath of God that is reveal'd from Heaven against sin in the execution of it, but take all those together, yea, did we see the woful execution of the wrath of God in Hell its self, did the Lord open unto us a door into the chambers of death to discover the torments that are there, and to hear al the shreeks and cries of the damned in everlasting burnings; yet al this, the threats of the Law, the terrors of it, the agonies of Conscience, the torments of the damned in Hel, (I say) put all together, and they would not so much, nor so clearly discover Gods infinite hatred of sin, as what we find in the Gospel; the red glass of the Blood of Jesus Christ, that was shed for sin, doth discover more of Gods hatred against it, than al the torments of Hell can do, or al the threats of the Law can do; God doth in inflicting his wrath upon his Son for mans sin, thus preach unto the world: Wel, I see that you cannot be brought to understand how I hate sin with a perfect hatred, but I'le have one way of argument to convince you, that it is impossible you should stand against; I wil therefore send my Son to take your nature upon him, and to stand charged with your debt, and you shal see how I'le deal with him, who is your Surety, I'le not spare him, I'le powr out the vials of my wrath upon him to the last drop, I'le make him a curse for sin, though he be infinitely blessed, and equal with my self, yet I'le make him cry out in the anguish and trouble of his soul, *My God, my God, why hast thou forsaken me?* He shall tread the wind-press of my wrath, I'le make the burden of sin heavy to him, that shal make him fal grovelling upon his face, and sweat great clodders of Blood in a winter season, that shal run down from his body upon the cold ground, I wil do this to that end that al the world (to whom the preaching of the Gospel shal come) may see how infinitely I hate sin: This is one of Gods ends; though it is true, that the principal end of the death of Christ, it was, to satisfie Divine Justice: But there is another end that God aims at in the death of his Son, To declare to all the world, to Men and Angels, how infinitely the Lord doth a-

bominate al sin: Now this is held forth in the Gospel more than in al the execution of the Law; if the Law were executed to the ful upon al the world, it would not hold forth Gods hatred of sin so much as this doth.

Do you beleeve this Gospel? Hath God let you live under this Gospel, that you hear it in your ears? And do you profess that the Lord hath enlightened you by his holy Spirit, to understand the certainty and reality of this? Oh then, let your Conversation be as becomes this Evangelical Truth.

Quest. *What Conversation doth become this?*

Ans. Hence then, your own reason cannot but make a consequence from this that the Gospel holds forth. Hence then, Cast away al sin as an abominible thing from you; What have I to do any more with Idols? Hence then, Cal no sin little which so much provokes the Lord. Indeed if you were only acted by the light of reason, reason perhaps wil tel you that such things are but little and smal, and you need make no such great matter about them. But now, Art not thou a Christian? a follower of Christ? a friend to the Gospel? For shame cal no sin little; for in the Gospel you see the infinit hatred of God against al sin, yea there is more evil in the least sin, than in the greatest affliction whatsoever (that's a Point that hath been long since opened to you at large, * and this wil shew it clearly, there is more evil in any sin than in the greatest affliction, by the dealing of God the Father with his Son) and therfore if you wil be willing to live as becomes the Gospel of Christ, rather be willing to bear any affliction in the world than wilfully to commit the least sin: Are these two in the ballance? Here is a great and a sore cross, you think, how shal I endure that? On the other side, Here's a sin to be committed; if I venture upon this sin, it may be I shal be delivered from this affliction? Now would this become the Gospel of Christ for one that professes that he doth beleeve that God the Father dealt thus with his Son, that had sin but by imputation upon him, that he let out the vials of his wrath upon him, and made him a curse for sin; and if Christ had but undertaken for to have satisfied for one sin, though the least sin, he must have died for it. *For the wages of sin, is death*; of sin indefinitely, it's death: And do I beleeve

* *See my Treatise of the exceeding sinfulness of sin, on Job 36. 21.*

beleeve this, and yet shall I rather chuse the commission of a sin than the bearing of any affliction? Oh this is infinitly unbeseeming the Gospel of Jesus Christ: do I beleeve this, and is it reall upon my Soul? Oh let me then manifest in my whol course and life that I tremble at the very thought of a sin at the appearance of evil, and am as much afraid of the least spark of lusts as of the fire of Hell: let me discover the temptation to sin, that I may endeavor to avoid all temptations to sin, because God hath given such a testimony from Heaven against sin, Oh it is a loud testimony indeed that God hath given from Heaven against sin in the death of his Son, Oh then let my Conversation be such as I may make it appear that I am afraid of the beginnings of sin, of the first whispering and motions to sin, Oh let me not stand dandling of sin in my thoughts, and roul it as a sweet morsel under my Tongue, let me not entertain it in my affections in the least degree, as to love it, to approove it, to delight in it, but as soon as ever it enters into thy heart cast it out presently, let it not lodg within thy doors one moment, raise up all the power of thy soul against it, follow it with Hue and Cry, till thou hast overtaken it, and then do justice and judgment upon it, what though it may be a Dalilah, yet cut it off: Oh let me take heed of lying in any sin, have I been overtaken in my sin? Oh let me be willing rather to shame and condemn my self, to deny any thing in the world rather than to continue in the sin, the Lord forbid that if I have been once drawn to any sin, that I should think to cover it by another sin, by adding one sin to another, to think to shift for my credit or esteem by adding more sin to that already committed, Oh no, the Lord in his mercy hath made known unto me in the Gospel of Christ what sin means, the evil of sin, and therefore I have learned rather to endure any thing than to multiply iniquity; Indeed before I came to understand Jesus Christ, I thought sin was an evil thing, and I abstain'd from gross sins by that dim light of Nature that is within me: but since I came to understand the Gospel of Jesus Christ, the great mystery of godliness in his Son, and the dealings of the Father with his Son, the Lord knows now I abhor a sin in secret, (though I were sure no body in the world should ever know it) more than I do abhor Hell it self;

I, such a Conversation as would manifest such a work of God upon the heart as this is, would become the Gospel of Christ indeed. Whereas otherwise brethren, if any of you that do profess the Gospel of Christ shal make sin be as a slight thing, and shall be ready to entertain sin in thy Bosom, know that by this means, you do no other but trample under foot the blood of Jesus Christ as a common thing, as a thing that had no worth at all in it. This doth despight to the Gospel of Christ, you do dishonor Jesus Christ, and you do put him to open shame whose Name you have taken upon you by your profession: I will give you a Scripture now for this in *Heb.* 6. 4. &c. He speaks of some, *that were once enlightned, and had tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and tasted of the good word of God* (that is the Gospel) *and the powers of the world to come: if they should fall away, it were impossible to renew them to repentance.* Mark the Reason: *Seeing they crucifie to themselves the Son of God afresh, and put him to an open shame*: Such as fal off after the profession of the Gospel into sinful waies, they are said here to crucifie the Son of God afresh, and to put him to open shame, This is far from walking as becomes the Gospel. And so you have another text in *Heb.* 10. 29. &c. (he speaks of those that had fallen off from their profession into sinful waies) *Of how much sorer punishment, suppose ye shall he be thought worthy of, who hath troden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despight unto the Spirit of Grace?* See how the Holy Ghost speaks of such as fall from their profession into sinful waies again. And there is a great deal of Reason for it, for 'tis not so much for those that never made profession of the Gospel, to fall to sin, not such a horrid thing for them: but for those that have made profession of the Gospel, that they hold forth thus much; this is the language of their actions (though they dare not say so) Lord I acknowledg that I have seen the fruit of thy hatred of sin in the death of thy Son, that thou didst so hate sin, thou madest thy Son to be a Curse for sin; but yet for all this, such is the strength of my lusts, I must have my lusts, though it be so vile in thine Eyes as the blood of thy Son went for it, yet I must have it rather than deny my lusts; Oh what

what a dreadful thing is this? How provoking muſt it needs be to the Holy God? Oh happy had it been for ſuch men and women that they had never heard of the Goſpel of Jeſus Chriſt. But of the evil of walking unbeſeeming the Goſpel of Jeſus Chriſt, we ſhal ſpeak to after, when we come to the Application; That's then the ſixt particular of what the Goſpel holds forth, The infinite hatred of God againſt ſin.

Now the ſeventh thing that is held forth in the Goſpel that cals for a Converſation beſeeming is this, *The great price of ſouls*, There's nothing in the world that ever God did, that doth diſcover the worth of mans immortal Soul ſo as the Goſpel of Jeſus Chriſt doth, there God manifeſts to all the world what a price he puts upon mans Soul, the Lord ſaw that men by ſin had undone themſelves and that thoſe Souls that he made were like to periſh to all eternity, Yea, were under the ſentence of eternal death, and muſt certainly periſh eternally, if ſo be that ſome way were not found out by an infinite Wiſdom for to ranſome them; now ſaith the Lord, rather than I will have all Souls periſh; (it's true, the love that I have unto my Juſtice is ſuch, as for many Souls I'le let them go, and they ſhall periſh; but yet that I might ſhew that I have an high eſteem of the Souls of the Children of men, for the ranſoming of that number that I have appointed from al eternity to ſave) I'le ſend my Son, and he ſhall die for the ſaving of Souls, that Souls may not periſh: If the Lord ſhould have ſaid concerning any one Soul, I do ſo highly prize this Soul, and account the worth of it to be ſuch, as rather than it ſhal periſh I'le diſſolve Heaven and Earth, Heaven and Earth ſhall periſh rather than this Soul ſhal periſh, you will ſay, this had been a great teſtimony of Gods eſteem of a Soul: but know that the Goſpel holds forth a higher eſteem of a ſoul than this comes to, when God ſhal ſay, Rather than this, and the other Soul ſhal periſh, I'le ſend my Son to be made a Curſe; This the Goſpel holds forth; this is infinitly a higher price that God puts upon a ſoul: you know therfore what the Apoſtle ſaith in 1 Pet. 1 18,19. *For as much as ye know that ye were not redeemed* (ſaith he) *with corruptible things; as Silver, and Gold*: Then in the 19. verſe, *But with the precious blood of Chriſt, as of a Lamb without blemiſh, or without ſpot*: 'Tis not Silver and Gold:

or

or any corruptible thing that can redeem you, but the precious blood of Jesus Christ, Oh that blood, that is more precious than the world, even all the world must let the redemption of a soul alone for ever, all the Angels in Heaven if they would have joyned together to have redeem'd a Soul, and would have ventured themselves to have been destroyed for ever that they might have redeem'd a Soul, it would not have been, they must all let the redemption of a Soul alone for ever; the matter then of the redemption of a Soul is more than we are aware of, and we could never have come to have known this but by the Gospel of Jesus Christ: The ful price of a Soul is writ down by the Finger of Gods Spirit in the Gospel of Christ, which is only this, *The Blood of the Son of God, the Blood of the Son of God.*

Well then, let our Conversation be as becomes this that is held forth in this Gospel, that is thus, *Manifesting in your Conversation that you set a high price upon your Souls*: Do not venture your souls upon nothing; Oh how unbeseeming is this, that when God shal set such a price upon a Soul, as to give for the redemption of it more than ten thousand thousand worlds are worth, yet that a man or woman that professes themselves to be Christians shal venture the loss of their Souls for the getting of six pence or twelve pence, hazard those immortal Jewels for one or two minutes of sensual pleasure, to satisfie the lusts of the flesh; what is it else, when such will lye or cozen for a little while for thick Clay? For the Lords sake, do not lay down thy everlasting Soul at stake for a little gain, some for a little credit; art thou a Christian? Didst ever read the Gospel, man or Woman did'st thou ever hear of Christ? And dost thou know what the death of Christ meant? And wherefore Christ came into the world? Must Heaven and Earth be mov'd to provide a way to ransom Souls? And dost thou set them at so low a rate? Oh how unbeseeming is this to the Gospel?

And others pawn away their Souls, when God manifests what a price he sets upon them, yet will pawn their Souls to the very Devil.

Quest. You will say, *Is any man so wicked as to pawn away his Soul to the Devil?*

Answ. Yes, When any man will venture upon sin, but upon this

this condition, I will repent before I die; that is, as if I should say thus, Here I give my Soul to pawn, if I do repent, then I'le have it again, if I do not repent before I die, then it's gone for ever. As when you give a pawn, you give it upon these terms, Well, I give you this, and if I bring you by such a time so much money, then I'le have it again, and if not, then 'tis gone. So do Men and Women, they say thus, *Here Devil*, thou shalt have the possession of my Soul all this while so long as I am in a way of sin, if I do repent, then *I* must have it again, but if I do not repent before I die, then thou shalt have it for ever. Now dost thou know the price of a soul? Oh! Is this to shew the high price of a Soul, that will pawn your Souls thus? And mark to whom you pawn it, you pawn it to the *Devil*, he hath it all this time, it's in his custody: all the while that any one sins upon hope of repentance, (I say) til they repent the Devil hath their Souls in his possession, in his hands: as when you pawn a piece of Houshold-stuff, til the time that you bring the Money, so long the man you pawn it to hath the possession of it. And thus do people; you put your Souls into the Devils hands, and upon such a condition that you are not able to perform; that is, if you repent, you will have it again, if not, he must have it for ever: Oh friends, you little know what repentance means! What is it to repent? It requires a mighty work of God, the same power of God that made the world is required to break the heart of a sinner, so that you put it to pawn upon that that is impossible for you your selves to perform by all the power that you have: Now if a man put a thing to pawn for that which is impossible for him to redeem, it may be, if he should have a great many friends that wil do some great matter for him, then he may redeem it, but it is beyond his power, you will say, there is a great deal of danger then that that pawn shal never be redeemed. So know, when you pawn your Souls, you put it into the hands of Satan, and lock it up in the powers of darkness, and pawn it for that that you have no power to bring: Do you prize the Gospel? And know what a price God hath set upon Souls? O then take heed and set a greater price upon your Souls than to pawn them away for every trifle, a thing of naught.

And then, If this be held forth in the Gospel, *O then do not*

pollute

pollute and defile your souls with sin as you do from time to time. God hath a high esteem of them, have you a high esteem of them likewise? Do not make your souls drudges and scullions to your bodies, only to make use of your souls to provide for the satisfying of the lusts of the flesh, as many men and women have no other use of their precious immortal souls al their lives, but only their souls are imployed to be slaves for the lusts of their flesh: Oh! are these the souls that must cost the blood of Christ, that God hath put such a price upon? surely you do not know the Gospel nor Jesus Christ. If I should tel you what Philosophers say of the soul, of mens immortal eternal souls (though this be now doubted, yet it was plentifully known among the Heathens) these would be but dry things to you in comparison of this, to tel you that Jesus Christ hath died to redeem souls, there's more in this than in al the arguments that possibly can be brought to shew the excellency of the soul of man.

Oh then, likewise let your Conversation be as becomes this of the Gospel, *in your care of the souls of those that are committed to your care and charge.* Do you profess the Gospel? then you profess withal, that God so esteemed of a soul, that he gave the life and blood of his Son to ransom a soul; Oh then, really demonstrate that you do highly esteem of the souls of your children, and servants, by walking convincingly before them, that you may do al the good you can to them, by instructing of them, by praying for them, and with them; and so before al your friends and acquaintance, let such kind of meditations work thus in you as these, Oh Lord, since I came to know the Gospel, I have learn'd what a high price thou hast put upon souls, Lord, this shal make me for evermore to value souls at a higher rate than heretofore I have done. Oh it were an excellent point to urge upon Ministers, who are charged with many souls, Oh let them so watch over them, pray for them, and preach to them al the Counsels of God, both in season, and out of season, that in the great Day of Christ, they may be cleer of the blood of al men, as *Paul* was. And that is the seventh thing that the Gospel holds forth unto us, The preciousness of souls; and let your Conversations be as becomes this great point of the Gospel.

But

But then Eighthly, which is as principal an one almoſt as any and neerly concerns us, and that's this: *The Goſpel diſcovers unto us, the great honor that God hath put upon humane nature above the Angels.* This could never have been known but by the Goſpel, this is as proper a thing to the Goſpel as any I have ſpoken of: And one ſpecial deſign that God had in the Goſpel, was, To reveal thoſe thoughts and counſels that he had from al eternity, to put mighty and great Excellencies upon our humane Nature in theſe two particulars:

Firſt, *In the Perſonal Union of Mans Nature to the ſecond Perſon in Trinity*: That's the firſt, and great way of honor that God hath crowned humane Nature with. Hence the Apoſtle in 1 *Tim.* 1. 6. *Without controverſie, great is the myſtery of godlineſs.* What is it? God was manifeſted in the fleſh. God manifeſted in the fleſh! that's a great myſtery of godlineſs. Now it could not be ſuch a myſtery, if God had only taken an humane ſhape upon him, (for ſo it was in the time of the Law) Jeſus Chriſt often took humane ſhape; as when he ſtrove with *Jacob*, it was Jeſus Chriſt, as might eaſily appear. But great is the myſtery of godlineſs, without controverſie it's great. *God manifeſted in the fleſh*: that is, God taking fleſh of man into a perſonal union, which is more fully expreſt in *John* 1. 4. *The Word was made fleſh.* This was a ſtrange ſpeech, but proper to the Goſpel. An Heathen would have thought this a ſtrange ſpeech, and eſpecially if he knew, that by the *Word* was meant, He that was true and eternal God. And then, in *Hebr.* 2. 16. it is ſaid, *That Chriſt did not take the Nature of Angels upon him; but the Seed of Abraham.* So that it appears by the perſonal union of our Natures to the Son of God, God hath advanced humane Nature above Angels, above al Creatures. Truly my Brethren, in Chriſts taking our Nature upon him, which the Goſpel holds forth to us, me thinks we may ſee God (as it were) reſolving to do a work from himſelf, to the uttermoſt, to manifeſt the uttermoſt of his glory in a work out of himſelf, the work of God within himſelf, it is, His eternal generation, and the poſſeſſion of the holy Ghoſt: but now God would work out of Himſelf, and work out of Himſelf to the uttermoſt extent; I'le make a World (ſaith God) Heavens and Earth by my Word,

I but this is not such a glorious work as I am able to do: I could make ten thousand worlds, and when I have made them I could make as many more, and more glorious: But I would do some work wherein I might manifest even the uttermost of my glory: What work is that? that is, The work that God pitcht upon, He would do one work from without to manifest the uttermost of his Glory, and the Lord rather pitches upon this, To take the Nature of man into a personal union with his Son, that's the uttermost: And it is impossible that Men or Angels, if they were left to al eternity to imagine, could think of a work that it were possible for God to express more of his power, wisdom, and glory in: but we know but little of it now, but we shal know more in Heaven. Now, Oh how hath God honored humane Nature in this! That when He would do a work to the utmost of his Excellency, that he would pitch upon Mans Nature, to take it into personal Union with himself; here's the mystery of the Gospel: now this is indeed the marrow of the mystery of the Gospel, *The Word made flesh*: the Second Person in Trinity taking Mans Nature upon Him; This is the mystery of the Gospel that Angels and Saints admire at, and shal be taken up to al eternity in admiring and praising and magnifying God for. That's the first way of Gods honoring Mans Nature. And then, there is a second thing which the Gospel reveals, and that is this, *In putting honor not only upon the Nature of Man, as having soul and body, but putting a mighty honor upon the very Body of Man*, the meaneſt and the very lowest part of man, the very shel, outside, rine and case of man, that you have in 1 *Cor.* 6. 19. *What, know ye not that your body is the Temple of the holy Ghost, which is in you?* Your *Body* is the Temple of the holy Ghost. You have no such thing revealed in the old Testament, this comes by the light of the Gospel, that the Lord hath made the bodies of the Saints to be Temples to the holy Ghost, that the holy Ghost dwels in their very Bodies as in a Temple, as the King in his Pallace, so the holy Ghost in his Temple: Now these *two* are great things revealed in the Gospel, and had we but a cleer understanding of these two things, Oh! it would mightily elevate our spirits. And Conversations sutable to these two particulars, surely must needs

needs be a high raised Conversation. As now for instance,

3. *In the personal union of our Natures with the second Person in Trinity:* Oh how should this raise up our Hearts and we should manifest the elevation of our spirits in our Conversations, so as it becomes those that may expect great things from God, surely that God that hath honored our Natures so, as to be personally united to his Son, he doth intend great things to some of the Children of men, as now, Suppose you that are the poorest and meanest here in this Congregation, you had a Sister that were married to the greatest Emperor in the world, Yea, to one that were Emperor of all the whol Earth; now you would think to live another kind of life than you did before, were it beseeming such a man to live now upon scraping of Channels, or wiping of Horse heels, (or any mean imployment,) when his Sister is married to the only Monarch of all the whol Earth, surely he may think now, I must live at a higher rate, for I may expect something by this: So should every one of the Children of men think thus indeed I have liv'd in a mean base way, the humane Nature of mine hath been basely subject to filthy lusts, all my daies, I have been a bonslave to sin and Satan, but when I come to hear of the Gospel, I hear that the Second Person in Trinity, God blessed for ever, equal with the Father, that is the Heir of all things, that he hath not married my humane Nature, but hath taken it into a personal union with himself, and is become my Kinsman, my neer Kinsman, hath taken this into the neerest union as is possible of a creature to be taken into with God: Oh let us be raised then in our thoughts, to think, surely God intends higher things for some of the Children of men, than to Eat and Drink, and satisfie the Flesh, and be brutish here in the world, there are higher things that God will do for mankind, and why not for me? I am not excluded no more than others? It was a speech I remember of *Seneca*, (though a Heathen) I am greater (saith he) and I am born to greater things than to be a slave to my Body: A Heathen could say so: Oh but when we hear of Human Nature so advanced and enthroned in Christ, we should think with our selves, that any one that hath Humanity in him is born to higher things, than to make provision for the flesh to fulfil the lusts thereof:

What wilt thou be a slave to the Devil now? Thou heareſt how God hath dignified the Nature of Man into ſo neer a union with himſelf, Oh doth not this myſtery of the Goſpel cal to al the children of men? Oh al you children of men! Behold what God hath done for man-kind! Surely the thoughts of God for man-kind are great and glorious, there be higher things you may attain unto, and wil you yet periſh, and chuſe your portion here in this world, and be grovelling on the ground as if there were no higher thoughts that God had for your good, than meerly to live as brute beaſts, to eat and drink, and then riſe up to play? Oh if God hath advanced mans nature ſo, do not deſpiſe it in the meaneſt of the children of men, the loweſt ſervant, or pooreſt boy that lies begging at your door for a piece of bread, (for it is of the ſame kind that is united in a perſonal union with the ſecond perſon in Trinity, of the ſame Nature which this poor boy that lies begging at your door for broken bread and meat) therefore honor human Nature in every one, and do not vilifie it in thy ſelf; thoſe men that live under the Goſpel, and vilifie humane Nature; they put a diſhonor upon Jeſus Chriſt. And even reverence thy ſelf in private when thou art alone (I ſay) reverence thy ſelf, do not abuſe thy body, it is the Temple of the holy Ghoſt. Oh remember this al you that are Profeſſors of Religion, that theſe bodies of yours, this fleſh of yours (if you be godly, and walk anſwerable to your profeſſion) I ſay, this fleſh of yours it is the very Temple of the holy Ghoſt, do not abuſe it; it's the Apoſtles argument, *Therefore fly fornication, and be not joyned to whores; for your bodies are the temples of the holy Ghoſt*: Oh it makes the ſin of uncleanneſs to one that profeſſes the Goſpel of Chriſt a curſed ſin, the ſin of uncleanneſs in a profeſſor of the Goſpel, it's a thouſand thouſand times more abominable than the ſin of uncleanneſs in another: why? Becauſe they know how God hath advanced humane nature into a perſonal union with himſelf, and how their bodies are the Temples of the holy Ghoſt. What ſhal I make the Temple of God a ſtye for the unclean ſpirit, a cage of unclean birds? God forbid. There hath been a great deal of do about ſtony Churches and Temples, and you ſhould have a great many baſe Whore-maſters plead for the Whore of *Rome* (the Miſtris of al fornica-

tion's

tions) in bowing, and cringing with Cap and Knee as soon as they set their foot in some of our meeting places, and in the mean time abuse the Saints which are the Temples of the holy Ghost, and abuse their own bodies, and yet they profess themselves Christians: Oh now, either deny thy Christianity, or do not abuse thy body to any filthy lust, for it is the Temple of the holy Ghost. This the Gospel holds forth. And let thy Conversation be now as becomes the Gospel of Jesus Christ; not abusing thy body so; For we see that the Gospel cals for bodily cleanness, as wel as spiritual cleanness, and truly I do not know stronger arguments to Godliness than these that we have mencioned here in the Gospel: We have gone through three, Gods infinit hatred of sin; The price of souls; And the honor that the Gospel shews that God hath put upon humane nature. Conversations but becoming these three, would be other manner of Conversations than you have. I shal only speak of a fourth, and that's this:

4. *The Gospel holds forth the greatest example of self-denial that ever was in the world*, and by al waies that ever God hath made known his mind, he never hath revealed his wil in an example of self-denial so as he hath done in the Gospel; and that is in the example of the Lord Jesus Christ: God evidenceth there such a work of self-denial as never was, and 'tis impossible to apprehend a greater example of self-denial than that is; though Christ thought it no robbery to be equal with God; read but the second of the *Philippians*, verse 7, 8. and there you may see what Christ was, and yet how he emptied himself, how he denied himself in his honor, how vile he was made in the world, though he was the Brightness of his Fathers Glory, yet he was made of no reputation; how he denied himself in riches, Christ that was the Heir of al things, though he were rich, yet he was made poor for us; how he denied himself in his pleasures, he was the delight of the Father from all Eternity, and yet he was made a man of sorrows; he denied himself in his life, for he was the Lord of Life, and yet he subjected himself to death, to a cursed death for us: Oh the example of Christ in self-denial is the greatest that ever was: and this seems to be one great end of the humiliation of Jesus

Christ

Chriſt to hold forth a preaching pattern of Self-denial to the world: And there's a great deal more power in the pattern and example of ſelf-denial, then in the commands of Self-denial, I only preſent this to ſhew you that it is the moſt unbeſeeming the Goſpel for any one that profeſſes the Goſpel to be ſelviſh, altogether ſcraping for themſelves; and whatſoever Service they are put upon except *Self* may have an oare in it, they have no mind to it; Oh 'tis becoming the Goſpel of Jeſus Chriſt for Men and Women to be emptied of themſelves, no matter what becomes of our ſelves, but be willing to give up our ſelves for publick good, to venture your eſtates and lives, and all your comfort, yea to be ſwallowed up in the Glory of God; to be nothing, that Chriſt may be all. In the Goſpel of Chriſt, we find that Chriſt he was ſwallowed up with the Glory of his Father; and he came not to do his own will, but the will of his Father that ſent him; and though he was one that had infinitely more excellency than all men and Angels in Heaven and Earth, yet he was content for the Honor of his Father to be made as a Worm and no Man, to be trampled under Foot, to endure the greateſt extremities of all ſorts; this holds out an example to us, that while we live in this world we ſhould be taken off from our ſelves: Oh this Self-love ſtickes much in the hearts of Men and Women: now upon the example of Chriſts Self-denial, we are required to deny our ſelves, and it is the proper leſſon of the Goſpel, *He that will follow me, let him deny himſelf*; you never read of ſuch a precept in all the old Teſtament; (though no queſtion the people of God did deny themſelves then,) but in expreſs Terms ſo fully you have not ſuch a thing there: and there's no ſuch rules among the Heathens for a man to deny himſelf, *Let him deny himſelf*; thoſe that know the Original; know that the word is, not only to *Deny* but there is that joyned to it that doth encreaſe the ſignification, let them deny themſelves, *throughly*, there is a prepoſition put to the word, to ſhew that thoſe that will come to Chriſt muſt deny themſelves, and that throughly, it is a proper leſſon of the Goſpel and the firſt Leſſon. Oh when our Lord and Maſter had thus denied himſelf, and emptied himſelf for good to us, what is beſeeming this Goſpel, but that all that are profeſſors

fessors of it should deny themselves? It is very unbeseeming the glorious Gospel, for a Christian to be selvish, to have his self-ends, and self-waies, and interests in every thing, as generally almost al men in the world they are acted by *self*, some self-ends, or self-excellency carries them on in their actions, or else they have no heart to do any thing; this is unbecoming the Gospel. But now I say, one that would live as becomes the Gospel, must be wholly emptied of himself, whatsoever parts, estate, credit, or honor he hath in the world, must be melted into the glory of God; Jesus Christ for the glory of his Father, was content infinitely to deny himself more than we can; For what have we to deny our selves of? Do you or I live as becomes the Gospel? when (I say) al that we apprehend to have any excellency in, we have it al swallowed up in the glory of God when we can dedicate and consecrate our lives, honor, liberties, estates, comforts, and al to the glory of God, and be as nothing to our selves, and let God be All in All to us. Ministers may bring many reasons why we should deny our selves, but al these reasons comes to nothing, til the soul comes to behold the cleer light of the Gospel, and there beholds the Son of God by faith, how he did empty himself; nay then, saith a beleeving soul, if the Son of God did deny himself, was emptied thus for me, Oh then let me be wholly taken off from my self, and venture wholly upon God, I must not live in my self, nor live for my self, nor live to my self; but wholly live in God, and for God, and to God, and upon God; Oh this is that which becomes the Gospel of Jesus Christ.

SERMON

SERMON VI.

PHIL. I. 27.

Only let your Conversation be as becomes the Gospel of Christ.

THE Ninth thing that the Gospel holds forth is this, *That our Conversation should be suitable to spiritual worship, the spiritual worshiping of God.* The Worship that there was in the time of the Law, it was carnal in comparison of what there is in the time of the Gospel: And therefore a great part of the Worship of God is called, *a carnal Commandement*, and *rudiments of the world*, and *beggerly things*: If you read the 2d of *Colossions*, there you have strange expressions about that which was even the Worship of God: and so in the *Hebrews* divers times. But now you know what Christ saith in *John* 4. to the woman of *Samaria*, *The hour cometh when ye shal neither in this Mountain, nor yet at Jerusalem, worship the Father: But the hour cometh, when the true Worshipers shal worship the Father in spirit and in truth: for such the Father seeks to worship him.* We must not think to worship God in such carnal waies as before. I beseech you consider this one thing, Certainly God wil have as much Worship in the time of the Gospel, as ever he had: But where we have one external thing to worship God in now, in the time of the Law there was an hundred, an hundred to one of external things: yet now this worship of God must be made up some way; we are not call'd to those outward Worshipings, Offerings, Sacrifices, and costly things as they were in the time of the Law; now, how should this be made up but in spiritual Sacrifices, in presenting our

our bodies and ſouls to God as a living ſacrifice, therefore ſuch men and women as altogether are for the out-ſide of things in the Worſhip of God, and becauſe God hath appointed but a few things in his Worſhip; we have uſe of no other creature in the worſhiping of God, but meerly the Bread and Wine, and Water, only theſe Elements; and the Man to ſpeak to us, to be either Gods mouth to us, or our mouth to God; there's al we have appointed in the Goſpel for the Worſhip of God; therefore it is expected if we would have our Converſation be as becomes the Goſpel, to be very ſpiritual in our Worſhip, and therefore to take heed of thinking to make up Gods Worſhip with external things of our own, that's exceedingly unbeſeeming the Goſpel: Many thought in former times, they did honor God much by adding to his Worſhip, Ceremonies, external things; and peoples hearts are ſet moſt upon them, becauſe they are from man, they are humane: I'le give you but one Scripture to ſhew how we ſhould for ever take heed of traditions of men, and of mixtures in the Worſhip of God, becauſe that the Goſpel points at ſpiritual worſhip: That place in 1 *Pet.* 1. 18. *Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold*: from what? *from your vain Converſations received by traditions from your fathers; but with the precious blood of Chriſt, as of a Lamb without blemiſh, and without ſpot.* See what an argument the Apoſtle uſes here unto thoſe he writ to, ſaith he, There was a time that you worſhiped God in an external way, and in a ſuperſtitious manner, according to the traditions and fancies of your fathers, this was before you knew Jeſus Chriſt; but (ſaith he) now you come to know Jeſus Chriſt, know it was the blood of Jeſus Chriſt that was ſhed to redeem you from this vain Converſation that you received by tradition from your fore-fathers. I do not know any one Scripture hath more power in it to take off mens hearts from al falſe and ſuperſtitious worſhip, from al old cuſtoms that they had from their forefathers (as people are mightily ſet upon old cuſtoms, to worſhip God according to them, what a ſtir and do had we to get off men from their late Service-Book (the great *Diana* of *England*) which was made up of the ends and ſhreds of the *Romiſh* Maſ-

Book, only printed in an English Letter; and reading and babling over Burials, and such kind of trumperies, Oh how were those old *Samaritan* customs setled in the hearts of men? as coming up to the Communion Table, and there to kneel down at Rails like to many Beads-men to the Pope, and Votaries to *Rome*; Mens hearts are mightily set upon such fooliſh things as these are. But now this Text tels you, that if you know what it is to be redeemed by the blood of Christ, you muſt know that the blood of Christ was shed for to take you off from your vain converſation received by tradition from your forefathers: Christ shed his blood that he might deliver you from al such traditional things, that so you might worship God in spirit and in truth; this becomes the Goſpel. And at your leiſure do but read over that second Chapter of the Epiſtle to the *Coloſſians*, speaking of men, *that in a voluntary humility, worſhip Angels intruding into thoſe things which they have not seen, and vainly puft up by their fleſhly mind.* Then in verſe 16. *Let no man therefore judg you in meat, or in drink*, (not that you may not eat fleſh at such and such times in the year) *or in reſpect of an holy day, or of the new moon, or of the Sabbath daies*, (the Jewiſh Sabbath day) let no man judg you (saith the Apoſtle) in regard of these things, *which are a ſhadow of things to come.* Then verſe 19. *And not holding the head.* Those that stood upon such things as these are, they are here charged for not holding the head, that is, they did not hold Christ; as if the Apoſtle should say, If so be that you hold Christ, and profeſs Christ, you would not stand upon these things, upon these kind of superſtitious waies in the worship of God. And you shal find in the Epiſtle to the *Galatians*, the Apoſtle telling of the *Galatians* about such kind of waies of continuing and holding of the worship of the Law, saith he in *Gal.* 4. 10. *Ye obſerve daies, and months, and times, and years*: What then? *I am afraid of you, leſt I have beſtowed upon you labor in vain.* A. if the Apoſtle should say, I profeſs I see you stand upon such old things, and worshipping of God in an external way; I am afraid of you, leſt I have beſtowed all my labor in vain: This is so oppoſite to the Goſpel, as makes me think, and am afraid that all my preaching of the Goſpel to you is in vain: and yet mark my Bre-

thren,

thren, what were theſe daies, and months, and times, and years? they were ſuch as God heretofore had appointed, but now they were ceaſed, after Chriſt came, out of date, and yet they ſticking to them after the death of Chriſt (ſaith the, Apoſtle) I profeſs I am afraid of you, that all my preaching is in vain to you: Now my brethren, what ſhall we ſay to thoſe that ſtick upon theſe things that God had never appointed, but were of Popiſh ordination: As keeping one time more holy than another, and thinking thereby to tender up ſervice to God: Why ſhould we not keep the memory of ſuch and ſuch times? Now as to keep them ſo as to think that they ſhall ſanctifie any time, is a dangerous thing, a ſign that they underſtand the Goſpel but little, to think that any men upon any reaſon whatſoever ſhould be able to ſanctifie a time, to make that time to be holy, (I ſay) that's unbeſeeming the Goſpel; no man can make a holy day under the Goſpel.

Obj. But you will ſay, we keep daies of faſting, and thankſgiving.

Anſ. But there is a great deal of difference between them and theſe times that here the Apoſtle ſpeaks of.

Now the keeping of holy daies is this: We account the time holy, and the very duty is more acceptable becauſe it is performed at that time; as now on the Sabbath day, there may be a Sermon on the week day, but certainly it's a more holy worſhip of God to hear upon the Sabbath, then on the week day, and wee ſanctifie Gods name more on the Sabbath than on the week; why? Becauſe the time doth ſanctifie the duty, being ſet apart by God: As in the Temple, the duty was more acceptable than in any other place; why? becauſe it was ſet apart by God; but we cannot make any place holy, and ſo no time holy: ſo that our daies of faſting and thankſgiving are only thus, that we will ſpend that time in holy duties to humble our ſelves, or to bleſs God, but not to make this time holy, ſo that the duty ſhould be holy becauſe it's on this day rather than on another day; that's the ſuperſtition of it, when a duty ſhould be holy rather on this day than on another; as now, ſome they think it's a more holy thing to receive the Lords Supper on an Eaſter day than on any other day; this is ſuperſtition, to think

the duty is more holy by any holineſs that men put upon a thing, that's unbeſeeming the Goſpel; and we are redeemed from ſuch vain Converſations by the Blood of Chriſt; and while men ſtick upon theſe things, and ſay, let them do what they will me thinks theſe things are good and right, it's very evil. Thus it was with the *Galatians*, they had more ſeeming reaſon to think that thoſe things that they ſtuck upon were according to God than you, yet ſaith the Apoſtle, I am afraid of you leſt I have ſpent all my labor in vain, leſt I have been a burning and ſhining Lamp to no purpoſe: and truly there is no people of which there can be leſs hope that the Miniſtry of the word ſhould work ſavingly upon, than thoſe people that are ſet upon old cuſtoms in the worſhip of God, as wines upon their lees: and till the Lord be pleaſed to take off your hearts from old cuſtoms in the Service and worſhip of God, ther's a plain demoſtration that the preaching of the Goſpel hath not prevailed with your hearts, for you do not live as becomes the Goſpel: That which becomes the Goſpel it is worſhiping God only in a ſpiritual way, the conſecrating of your ſouls and bodies, and all you have to the worſhip of God, in making them to be an holy ſacrifice to God, and that according to the rules of the Goſpel, *which is your reaſonable ſervice.* And that's another particular that the Goſpel teaches: And therefore to live as becomes the Goſpel, is, to worſhip God in ſpirit and in truth.

The tenth thing that I ſhall further add of what the Goſpel holds forth to us, and that is of ſuch conſequence that I ſhall a little inſiſt upon it, that is, *The near relation that we are in to God and Chriſt, and ſpiritual union with him.* This is opened in the Goſpel more fully than ever it was before. The relation to God.

Firſt, God as a Father, and Beleevers as Children, yea, and as Children of age; for though in the Law, it's true; we find that God was there a Father, and *Ephraim* was his dear ſon: But you ſhall find in the 3. of *Galatians*; That now we are as *children of age*; whereas Beleevers in the time of the Law were under age. Now you know any of your Children when they come to be of age, and to live to themſelves, and out of their apprentiſhips, then their lives are after another manner than

when

when they were little Children in their non-age, now they come to have ſtocks in their hands, to trade for themſelves, and not to be any more as ſervants; a child before he comes of age is under Tutors and governors in the family, but when he comes to yeers of diſcretion, then he lives like a man, and commands rather in the family, and is ſervicable to none but his father and mother. So we ſhould live as becomes children of age, that is, manifeſting in our converſation a ſtaiedneſs, wiſdom, and gravity, and now to live more above the things of this world than before we did, as children of age.

And for the union we have with God, that is, *That the Saints now are made one with God, and with Chriſt his Son*: In 1 *Cor.* 6 17. *He that is joyned to the Lord, is one Spirit.* It's a very ſtrange expreſſion, we are one *Spirit* with God and with Jeſus Chriſt. O what converſation becomes this, that we ſhould be principled & acted with the ſame Spirit? ſurely ſuch a one as muſt manifeſt that we are crowned & graced with the ſame Spirit, that is Gods Spirit, and the Spirit of Jeſus Chriſt his Son; now ſurely that muſt needs be a very holy Spiritual converſation. 1 *Cor.* 3. 16. *yea the Spirit of God dwelleth in you* (ſaith the text) and 2 *Cor.* 6 16, *I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people.* See the neer union that we have with God that the Goſpel holds forth to us. Yea and there is another phraſe which is very remarkable, that as the Spirit of God is in beleevers, ſo beleevers are in the ſpirit *Gal.* 5. 25. *If we live in the Spirit, let us alſo walk in the ſpirit* (ſaith the text) the Spirit lives in us, and we live in the Spirit, what converſation muſt there needs be here then? Oh let us walk, not in a fleſhly way, to ſatisfie the luſts of the fleſh, but in the ſpirit, the fruits that do become the Spirit of God: You ſhall ſee them in this 5. of *Gal.* 22 verſ. &c. *But the fruit of the Spirit, is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt ſuch there is no Law, And they that are Chriſts, have crucified the fleſh with the affections and luſts of it.* If we walk in the Spirit, then here's the fruit of the Spirit; would you have your converſations ſuch as becomes the goſpel, then mark but theſe three Phraſes.

1. The Spirit of God is in you, in a conſtant way taking up his

his habitation and residence in your bosoms.

2. You live in the very Spirit, as in the proper Element of a Christian.

3. You are one Spirit with God. Put these three, and Oh now, how unbeseeming to these three expressions (that we have in the Gospel, and no where else) is it for Professors of the Gospel to satisfie the lusts of the flesh? Oh how unsutable are fleshly lusts to a spiritual man; Oh take heed of this for ever you that make profession of the Gospel, do not wallow in the mire of uncleanness, do not give liberty to the lusts of the flesh, but mortifie the lusts of the flesh, and the deeds thereof, for you are joyned so neer to God himself, ye live in God too: *Col.* 3.3. *Your life is hid with Christ in God.* It's a very transcendent phrase that the Saints do live in God; you do not only live in the air, and breath in the air, but while you live here in the world you live in God, Oh the wonderful mystery of the Gospel! and the high things that are held forth in the Gospel, That Gods Spirit is in us, and we are in the Spirit, and we are the same Spirit with God, yea, and we live in God; Oh then what a Conversation should be sutable to these things; seeing these things are thus, what manner of persons ought we to be? Yea, and there is another expression, and that's more ful than any of these, and that's in the prayer of Christ, in *John* 17.21. *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* The Gospel discovers this Union, for the Saints to be one with the Father and Son, as the Father and Son are one; now those that are joyned so neer to God, their Conversations had need be holy, and blameless, witnessing the glory of that God that they are so neer related to. I remember in handling of that Point of *drawing nigh to God in his Worship*: There we shewed what holiness is required in those that are so nigh to God; but those that are one with God, and in God, Oh how much of God, of Jesus Christ should shine forth by their lives in the faces of others? Read these Scriptures, and by faith make them real to your souls, and then let your consciences tel you what Conversations is required of you: If you be a Beleever, this is so: Charge your souls with this, when any temptation to evil comes? What, is it fit for such a one as I to

live

live thus, who have the Spirit of God dwelling in me, yea, and I dwelling in the Spirit of God, and joyned ſo as to be one ſpirit with God, yea, and to live in God, and to be one with God, as the Father and the Son is one? and is this converſation ſuch as beſeems one that is raiſed to ſuch a height of honor as this is? Chriſtians, remember this, it wil be a mighty help to your holy Converſations, to put you on to ſhine before men in a holy Converſation, to walk in the Spirit, conſidering the near union we have with God; we ſhould never have known theſe things had we not had them revealed to us by the Goſpel. Oh this glorious Goſpel that hath revealed ſuch glorious things to us as theſe are.

And then, *Our relation, and our union with Jeſus Chriſt.* You know the Scripture makes Chriſt ſometimes to be the *Root*, and we the *Branches*, therefore we are to bring forth fruit, ſeeing that we are Branches in him that is the Root: Bring forth fruit ſuitable to the Sap. You that bring forth ſowr Grapes, Grapes of *Gomorrah*, that have bitter tart ſpirits, and live in any wicked and ſinful way: Is this the Sap that is ſutable to the Root? You are grafted into Jeſus Chriſt, and not into a Crab-ſtock: And do you receive this Sap from the Root? Oh you are a diſhonor to the Root you grow upon. *I am the true Vine* (ſaith Chriſt) *and every Branch in me beareth fruit, and my Father purgeth it, that it may bring forth more fruit.* Chriſtians ſhould ſo live in their Converſations as to manifeſt the fulneſs of the Sap and juyce that there is in the Root, the Lord Jeſus Chriſt; it's not enough here and there to have a leaf, and a grape or two, but ful ripe cluſters of grapes becomes thoſe that grow upon ſuch a fruitful Root.

And then you know, *Chriſt is the Head, and we the Members.* Then do not diſhonor your Head: When there is a temptation comes to any ſin, but wil not this be a diſhonor to my Head? do I receive ſuch a ſpirit from the Head to act after ſuch a ſinful courſe? Oh be not a crown of Thorns to your Head Jeſus Chriſt. Yea, and the Union is very great; for it is not only that we are Members of Chriſt, and ſo we are in Chriſt; but Chriſt in us: the Root is not in the Branch, though the Branches be in the Root: and the Head is not in the Members, though the Head be

joyned

joyned with the Members. But Chriſt is in us, as we are in him, and ſo the union is very glorious and myſterious. You complain of weakneſs? But is there not ſtrength in Chriſt? are you not joyned to Chriſt thus, and a Member of him, and a branch in him? whatever infirmities you have which bows you down, yet there is power enough in Jeſus Chriſt to convey to any, to enable them to walk in an holy Converſation before the Lord, to renew their ſtrength as the Eagle: Manifeſt then the vertue of your Head, from whence al the ſinews of every Members ſtrength doth ariſe.

And then, you know the relation we have to Chriſt, *As he is the Husband, we the Spouſe*: Oh do not diſcredit your Husband. Any wife vertuous Wife would make it a mighty argument againſt any evil way; It wil diſgrace my Husband; eſpecially if her Husband be a publick man in Place and Authority. Oh let this be an argument againſt every ſin, even the appearance of evil, it wil be diſhonorable to the Lord Jeſus who is my Husband, How can I do this wickedneſs againſt my Lord, and my God, who hath betrothed me to himſelf, ſo that I am *bone of his bone, and fleſh of his fleſh*. That's the ſecond thing.

And then a Third thing that the Goſpel holds forth to us that we ſhould labor to ſute our Converſations according, is this; *The neer Union that the Saints have one with another*. It's not ſo revealed any where as in the Goſpel, *Rom.* 12. 5. we are ſaid there, *to be members one of another, as we are members of Chriſt*. (I beſeech you obſerve it) ſo we are members one of another. That Scripture may be inſtead of al for this, in *Epheſ.* 4. 4. the exhortation there to unity; We muſt *endeavor to keep the unity of the ſpirit in the bond of peace*. Why? For, *there is* one *body, and* one *ſpirit, even as ye are called in* one *hope of your calling*. One *Lord*, one *Faith*, one *Baptiſm*, one *God and Father of all, who is above all, and through all, and in you all*. See, here's ſome ſeven *Ones* to be an argument of Unity. One body, and one ſpirit, and called in the hope of one calling, and one Lord, and one Faith, and one Baptiſm, and one God: Where have you ſuch a Unity demonſtrated but in the Goſpel of peace and love? And I do not know in all the Book of God where any one duty is more preſſed than Unity. Somwhat we hinted

in

in speaking of the Love of God, which is a great design of the Gospel to hold forth, and there we spake somwhat of Love: but here of the *Unity* of the Saints, being so neer united into one thing, the Saints should be one; and certainly it's the most unbeseeming thing in the world that can be for Saints to be divided in their affections, upon some little differences in Judgment; Let me argue with you, What? was the Coat of Christ without any seam, and shal the Body of Christ be rent al to pieces? Fy for shame, the Gospel of Christ is in your hands which teacheth another lesson. Next to our Salvation, the Gospel intends the *union* of Saints, and there's nothing prest more strongly in every leaf of it, and it's here in my very Text that makes me to speak to this; for mark the very words that follow in this of my Text, *Phil.* 1. 27. *Only let your Conversation be as becomes the Gospel of Christ.*

Now if you should say, Wherein should we walk so? The Apostle doth answer then, *That ye stand fast in one Spirit, with one mind, striving together for the faith of the Gospel.* Mark, *striving together*, he would have the Saints to be strivers: I but strivers for what? Not for their own will, and humors, and opinions, and fancies, and customs, and traditions which are out of date; but strivers for the *faith*, for the *faith of the Gospel*, for the Doctrine of *faith*; and they should labor to joyn all their strength together (both shoulders and hearts:) There's a great deal of striving now, Professors of the Gospel they strive asunder; but the holy Ghost would have us strive together; and this is as becomes the Gospel (saith the text:) The Apostle here doth instance in this particular above al others, that do live as becomes the Gospel, it is to *stand fast*, with one spirit, with one mind striving together for the faith of the Gospel. Oh how unbecoming the Gospel are the waies and lives of most Christians now!

Quest. You wil say, *From whence are these sad divisions and risings up of hearts amongst the Tribes, so that one thinks that he hath the truth, and another judgeth that he alone is in the right way?*

Ans. I beseech you therefore, because it's so fully instanced in the very words of the Text, that the Apostle instances in this particular, give me leave to speak of it in a few words, certainly

his meaning is not (when he saith, that you shal be of one Spirit, and of one mind) that men should give up their judgments and consciences to the opinions of other men, that others (according to their power) may again lord it over us, and so enslave our selves to draw in their yokes, to grind in their Mills, and plow with their Asses, yea, that were against other Scriptures. No, but the meaning is this, That we should labor to find out what is truth, search for it as for silver, and go according to what light we have, but yet so, though we should differ, to *keep the unity of the spirit in the bond of peace*, and joyn in all things that we can, and walk so lovingly, that it may appear, that if there be difference, it is meerly that which conscience makes, because we dare not deny what we are perswaded in conscience is a truth: We cannot put out the convincing light of the candle of the Lord which is set up within us, yet we can live in unity and peace, and be useful one to another, communicating our gifts and graces, comforts and experiences one to another as it becomes Christians. And indeed it is a greater honor to the Gospel; for men though they do differ in their judgments, yet if they can keep *the unity of the Spirit in the bond of peace*, I say, it is a greater honor to the Gospel than if they were al of the same mind. You know the *Turks* they are al of one mind, but I cannot say so of the *Papists*, yet they have a chain to keep them together. We read of the *Egyptians*, that when it was darkness among them, they sat stil and kept close together, but when it came to be light, every man went about his own business: So when light doth begin to break forth, and there's liberty given to search into Truths; we cannot imagine that at the very first men should be of the same judgment, except they wil give up their consciences, and sacrifice their reason one to another; but though they be not of one judgment, yet there may be kept a blessed unity of affection, there may be a golden girdle clapsed about their loyns: yea, and of Practice so far as men can with peace of conscience, and joy in the holy Ghost, so as not to sin against Conscience and Light; Unity of Affection and Practice should be endeavored to the utmost, and it is a most Christian thing so to do? and certainly this should be studied and endeavored by us, as much as lieth in us. Me thinks when

I read

I read over the Epiſtles of *Paul*, or any part of the new Teſtament, I ſee nothing more preſſed than this (next to beleeving in Jeſus Chriſt) and therefore it ſhould be the care of Chriſtians. And as it ought to be the care of Chriſtians to ſtudy unity and peace; ſo I beſeech you that ſmal differences may not be abuſed and heightned ſo far, as becauſe ſome do differ from others, that therefore preſently (if they be the leaſt part eſpecially) all the odium ſhould be caſt upon them, though they can appeal to God that they do endeavor to know the mind of God, and to keep unity ſo far as they can without ſin. And we ſhall ſee that the Scripture doth never lay the ſin of diviſion upon any, except thoſe that do lay it upon them are able to ſay, that thoſe make diviſion from ſome corrupt end or other of their own: and then it charges them deeply: as that place is moſt famous that you have in *Rom.* 16. 17, 18. (and I verily perſwade my ſelf that there is many of you that hear this text very much abuſed) *Now I beſeech you brethren, mark thoſe which cauſe deviſions and Offences contrary to the Doctrine which ye have learned and avoid them.* This is the great place againſt that ſin which we cal ſchiſm, for ſchiſm is nothing but a rending aſunder, *that cauſe diviſion* [ſchiſm] *contrary to the Doctrine which ye have learned, and avoid them.* Now you know the ſin of ſchiſm was caſt by the Popiſh Biſhops heretofore upon all that would not be of their minds in any Ceremonies and will worſhip, and becauſe many would not come up to the Rails, and ſubmit to receive the Lords Supper by kneeling, in that way that it was then adminiſtred by our Prelatical Prieſts, and therefore they were termed Schiſmaticks: And ſo at this day, many cry out of others if ſo be they cannot ſwallow Camels with them, if ſo be they differ in ſome things wherein they cannot joyn with them becauſe it would be ſin and a ſnare to them, they preſently ſay they are guilty of ſchiſm and faction (there is a great deal of taking Gods Name in vain in this thing) yet they do not tel you what the true Nature of ſchiſm is, but if any perſons joyn not with the greater part (which is uſually leaſt conſciencious) that is Schiſm in an high degree; this is not that that becomes the Goſpel, preſently to judg all that differ from us. But mark the next words, and there the Apoſtle tells what Schiſm is.

First, It most be contrary to sound Doctrine, for (saith he) "They that are such, serve not our Lord Jesus Christ, but their "own belly, and by good words, and fair speeches, deceive the "Hearts of the simple: The Apostle could take it upon his conscience by seeing the behavior of these men, that the cause why they differed from others, it was not out of tenderness of conscience and desire to know the mind of God, but by their behavior he saw enough to satisfie his conscience, their Conversation gave their Profession the lye; and therefore (saith he) *avoid such*, So I confess, if men can take it upon their consciences, as they would answer to Jesus Christ; I see such and such men to differ thus but I can appeal to Christ in it, that upon these and these grounds I am perswaded it is not out of tenderness of conscience, and I am verily perswaded that there is no willingness in them to know the mind of Christ, but it is to serve their own carnal ends, and purposes. I confess if we can take this upon our consciences as we will answer it to Jesus Christ, that there are such and such grounds upon which we beleeve Christ will so account, that such men do not differ through their tenderness, but from their own carnal ends, these men may be accounted Schismaticks: This is the sin of Schism, when through want of love and to serve their own by-ends, men shall rend one from another: But now is it possible to think that the Holy Ghost should lay so great a load (as to command the Saints to avoid such persons) upon men whose consciences are upright with God, sure when a man shall be able to appeal to God, and say, Lord, thou that knowest all things, knowest that it is the desire of my soul to know thy will, and I search for it, and pray for it, and it is the affliction of my Soul that I differ in any thing from my brethren that I see to be godly, and if I knew thy mind, thou knowest I would quickly close with them, and account it the greatest happiness that can befall me in this life to shake hands with them in such and such particulars; But thou hast laid this charge upon me, that I must do what I do out of Faith, and I should sin against that Rule of thine if I should yeild to that that I see no footing for out of thy Word. Now if a soul should make this moan to Jesus Christ, do you think that Christ would account this man a Schismatick? And that he must be avoided and per-

perſecuted as a Schiſmatick? No certainly there's a great miſtake in this, and this is meerly for want of charity; and that which the Holy Ghoſt is ſo bitter againſt is, when men for want of love to their brethren, and for to ſerve their own baſe ends make breaches and rents in the Church; judg ſuch now to be guilty of the ſin of Schiſm and no other; for that is to break unity, to judg others guilty of Schiſm, meerly becauſe they differ from you, and cannot read by your ſpectacles, theſe extreams that I have ſpoken of, are waies that are very much unbeſeeming the Goſpel of Chriſt for men out of baſe ends to break unity, to rend from the Saints; or otherwiſe becauſe men joyn not with you in every thing you deſire, therefore preſently to put ſuch a brand upon them, as to ſtigmatize them for Schiſmaticks, certainly this unchriſtian-like nick-naming the Children of God maintains the breach and widens it more and more; whereas the Converſation that becomes the Goſpel is to ſtudy, to find out the truth. And do I ſee Learned and Godly men of another judgment? Let me pray more unto the Father of lights for the Spirit of revelation: it may be I may miſtake; If I be miſtaken, Lord diſcover it, let me not go on in the waies of darkneſs, but take away the ſcales from my underſtanding, that I may ſee into the deep things of God and his Goſpel; And therefore others that they differ from ſhould tender theſe, as Brethren, and look upon them and ſee, are they not conſcienſious in all their other waies? Can I be able to find any fault with them in their lives and Converſations? It may be it's their miſtake, then let me pray for them and labor to help them, and tender them all I can, it may be God will reveal his mind to them more fully afterward: Now in what we have attained let us walk, and if any be otherwiſe minded God will reveal his mind to them, and this carriage ſhould be in Chriſtians one towards another, that differ one from another, and this is a Converſation becoming the Goſpel: But when one differs from another, for to give reviling ſpeeches and Names of diſgrace, and to caſt dirt one upon another, this is exceeding unbecoming the Goſpel, Yea, if the Heathens were amongſt us, they would even loath the Goſpel of Jeſus Chriſt to ſee the carriage of Chriſtians that there are at this day amongſt us: But the Converſation that becomes

the

the Gospel of Christ, is that which manifests Unity, to live in unity one with another, for the Gospel preacheth to us the greatest unity of Christians that possibly can be between man and man.

Again, The Gospel holds forth this, *The glorious happiness of the Saints in Heaven.* You cannot find much of that in the Law, in al the old Testament you find but little of eternal life, I cannot discover three texts from *Genesis* to the end of *Malachi* that doth clearly hold forth eternal life; it's true, our fore-fathers (no question) in the old Testament did know that there was eternal life, and some Scriptures there are that do reud that way; but I beleeve there's none of you can give many texts from *Genesis* to *Malachi* that do expresly hold forth the glory of the Saints in Heaven. Now the Gospel that holds it forth in 2 *Tim.* 1.10. saith the Apostle there (speaking of the glory of the Saints and immortality) in ver. 9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which he hath given us in Christ Jesus before the world began: But now is made manifest by the appearance of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.* How comes life and immortality to be brought to light through the Gospel? Did not our fore-fathers know of life and immortality before? Yes, but very darkly, and some of the eminent ones knew but little of that exceeding riches of Glory and Happiness the Saints shal be crowned with in Heaven, life and immortality is brought to light through the Gospel.

In former times was it known (til Christ came in the flesh) that the Happiness of the Saints should be in the vision of God, in standing before the face of God, and beholding him in glory in Heaven?

Did they know the communion that the Saints shal have with God, and with Jesus Christ in his bodily presence in glory?

Did they understand the fruition of God, and Gods being all in all to the Saints, as he shal be in the communication of al fulness of good?

Did they understand the inheritance of the Saints which is in light?

Did

Did they know that the Saints were not only Heirs, but Coheirs with Jeſus Chriſt? Theſe things are known only in the Goſpel, the glorious reward of the Saints.

Did they in the time of the Law, know that theſe bodies of ours ſhould be made more glorious than the Sun in the Firmament? This the Goſpel tels us, that theſe lumps of clay which we carry now about with us, ſhal be one day more glorious than the Sun ſhining in his luſtre.

Did they know that our bodies ſhould be made like to the glorious Body of Jeſus Chriſt? *That it is ſown in weakneß, but it is raiſed in power: ſown in diſhonor, but raiſed in glory; ſown a natural body, but ſhould riſe a ſpiritual body, and ſown in corruption, but ſhould be raiſed in incorruption*: Certainly theſe things were very little known to the forefathers (if known at al.)

Now theſe things were the great Counſels of God, that were kept hid from al eternity, only the Lord did reſerve the diſcovery thereof to the coming of his Son, that was the time for opening of Heaven, Heaven was ſhut, and there was little ſeen of the glory thereof til Chriſt was incarnate in the fleſh, the Lord (I ſay) reſerved the opening of the Gates of Heaven, and the ſhewing of the glory of it to the Saints til the coming of Jeſus Chriſt. Chriſt now tels us of Manſions that he is gone before to prepare for us, and when our earthly Tabernacle is diſſolved, we have a building, not made with hands, but eternal in the Heavens. Oh now my Brethren, how ought we to live? It's the argument of the Apoſtle when he ſpeaks but of the great change in the Church here (ſpeaking of new Heavens, and a new Earth) it's meant of the ſtate of the Church that it ſhal be in even here, and ſaith he, *What manner of perſons ought we to be in all holineß and godly Converſation?* But then when we hear of the higheſt Heavens, *Abrahams* boſom, the Paradice, the Saints ſhal be living with Chriſt, wrapt up to the third Heavens (as the Apoſtle was) Oh what manner of perſons ought we to be in all godlineſs and holy Converſation?

Now if you ſhould ask me, What Converſation is becoming the Goſpel? I would tel you, that which we have in the third chap. of this Epiſtle; *For our converſation is in Heaven.* Upon what ground is it? *from whence alſo we look for the Savior, the Lord*

Jeſus

Jeſus Chriſt, who ſhal change our vile body, that it may be faſhioned like to his glorious body. We look (ſaith he) for the Lord Jeſus Chriſt from Heaven, who ſhal put forth ſuch a power as ſhal change our vile bodies, that they may be faſhioned like unto his glorious Body; therfore our Converſation is in Heaven. Do you expect that this fleſh of yours ſhould be made like the Sun in the Heavens, like the glorious Body of Jeſus Chriſt? Oh then do not abuſe your fleſh to ſin, make not proviſion for the fleſh to ſatisfie the luſts thereof; let no member of your body be a weapon of unrighteouſneſs to ſin againſt God withal: when you are tempted to any bodily ſin, ſtop your ſelves with this meditation: Shal I ſin againſt God with this body of mine that I beleeve ſhal one day be more glorious than the Sun in the Firmament, which ere long wil be made like to the glorious Body of Jeſus Chriſt? Have we the hopes and promiſes of ſuch an inheritance in Heaven? Oh then, let not only our thoughts be there, but our Converſation, our Trading, our only buſineſs be there alſo; Oh let it appear that we have Heavenly hearts, and ſpiritual cartiages, that we live as it becomes thoſe that hope within a few daies, or months, to be poſſeſt with the glory of Heaven which Chriſt hath prepared for us; ſuch ſhould our Converſations be, Heavenly Converſations, ſhining with the light of the glory of Heaven upon us, Heaven ſhould appear in our Converſations now, ſo that they who look upon us, and converſe with us, may truly judg, theſe are the Citizens of the new Jeruſalem, free Denizens of Heaven, they ſpeak the very Language of *Canaan* already, and ere long they wil be poſſeſt of that promiſed Land.

I'le conclude al now with one Scripture, in 2 *Cor.* 3. 3. *Foraſmuch as ye are manifeſtly declared to be the Epiſtle of Chriſt miniſtred by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.* Mark, the Apoſtle here tels the *Corinthians* that they are manifeſtly declared to be the Epiſtle of Chriſt: obſerve the text, the People of God, Beleevers, are manifeſtly declared to be the Epiſtle of Chriſt.

Queſt. *Epiſtle of Chriſt* (you wil ſay) *what's the meaning of that? or what uſe can you make of that to your Point?*

Anſw.

Anſw. The meaning of it is this, That Chriſt doth by them, or in them, write an Epiſtle to the World, to declare to the world, his mind and his will; 'tis as if the Apoſtle ſhould ſay, You that are Beleevers, know that Chriſt makes uſe of you to declare to the world, what he is, what his glory is, you are his Epiſtle; Chriſt ſends by you, the knowledg of himſelf into the world, ſo that when the world looks upon you, they that run may read in your Lives and Converſations, and Examples the very Epiſtle of Chriſt (tranſcribed to the life) whereby he declares to the world his Excellencies and his Glory in lively Characters. Now my Brethren, this ſhould be the Converſation of al Saints, (that is) They ſhould in their lives be the Epiſtle of Jeſus Chriſt, there ſhould be (as it were) fairly written in their lives the graces of Jeſus Chriſt, the myſteries of the Goſpel, the deep things of God. Would you know what Chriſts mind is? and what the excellencies of Chriſt are, and of the Goſpel? Read it in the Saints, in their lives, ſee their waies, and you may know much of the mind of Chriſt in them, you that cannot tel a letter in the Book, yet you may read this Epiſtle, you may read the Epiſtle that Jeſus Chriſt ſends to the world, to convince the world: Now the Epiſtle that Chriſt ſends to the world, is not only his Word (there indeed is a great Epiſtle that Chriſt hath ſent, for the Scripture is no other, but as an Ancient cals it, the Epiſtle of God to the World, God ſends his Letter to the world) but the Saints are Chriſts Epiſtle likewiſe, wherein Chriſts mind is to be read and known; then let your Converſations be ſuch, as that you may be a ful Epiſtle of Chriſt to the whol world, that al the world may read what Chriſt is in you, take heed of blotting and blurring this Epiſtle. If there be a Letter ſent from a great man, if a Prince or a King ſend a letter, it uſes to come fairly written, and if thoſe that ſhould bring it, ſhould al beſmeer it, and blot the Letter ſo as it could not be read, it would be taken exceeding ill. So, you that profeſs your ſelves to be Chriſtians, you do not *bring* the letter only, but you *are* the Letter, therefore do not blot and blur this Epiſtle of Chriſt, but keep it fair, that al with whom you converſe, all in the family may every day read ſomwhat of the mind of Jeſus Chriſt in your Converſations, that ſo you may be the glory

of Christ, as in that Scripture, 2 *Cor.* 8. 23. it is said of *Titus* and other fellow-helpers, That *they were the Messengers of the Churches, and the glory of Christ*: Oh! this al Professors of Religion should endeavor to be *the glory of Jesus Christ*; that whersoever they live, al might see the glory of Jesus Christ held forth there; whither soever you go, you may carry the glory of Jesus Christ about you. Oh Christians! I appeal to your conscience, Do you live so, as the glory of Christ shines in you in the course of your lives? As the shine of the candle goes through the Lanthorn, so the shine and glory of Jesus Christ should go through Christians in their Conversations to dazle the eyes of the world; Oh! do not darken the glory of Christ, but make it as bright as possibly thou canst, that so this purblind world may be able to see somwhat of the glory of Christ in your Conversations; this should be the great care of your lives.

SERMON VII.

April, 12. 1646.

PHIL. 1. 27.

Only let your Conversation be as becomes the Gospel of Christ.

WE have preached (you know) many Sermons upon this necessary and seasonable Duty; That as Christians are to sanctifie the Name of God in Worship; so in their Conversations: their lives and Conversations must be such as becomes the Gospel of Christ [*worthy*] of the Gospel of Christ (for so I told you the word signified.) Now we are upon this great Point.

What Conversation is that which becomes the Gospel of Christ.

I'le only add one Scripture more to the last thing I named, and then proceed. That

That the revealing of the glory of Heaven in the Goſpel ſhould work mightily upon our hearts to labor for a Converſation ſutable thereunto. In *Tit.* 2.11,12,13. *For the Grace of God* (ſaith he, that's the Goſpel) *that bringeth ſalvation, hath appeared to al men*: (What doth it teach us?) *That denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.* We have made uſe of this Scripture thus far already; but that which I quote it for, is the reference of this to the next words, *Looking for that bleſſed hope, and the glorious appearing of the great God, and our Savior Jeſus Chriſt.* Here is a Scripture that if ever the Lord did enlighten us in the things of the Goſpel that we have been brought to beleeve, it's a Scripture that would mightily work upon our hearts to live godlily and holily: *The grace of God that bringeth Salvation*; what doth it teach us? Not to be licencious, and vain, and ſlight, and bold in our ſinful courſes; but teaching us that denying al ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world. Mark, it is not enough to live *ſoberly*, not to be a drunkard; to live *righteouſly*, that is, not to wrong any body, many think that's enough: But mark, indeed the light of Nature (as I told you) would teach us that; but now the grace of God that bringeth Salvation teacheth us more, *To deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly, and that in this preſent world*: though we live in the midſt of a wicked tempting world, yet to live godly. And whas is the great Argument in the Goſpel to cauſe us to live godly in this preſent world? *Looking for the bleſſed Hope*: Oh we look for a bleſſed Hope that the Goſpel reveals, Oh we did not underſtand this Hope, this bleſſed Hope, til the Goſpel was preached to us; but ſince we apprehend a bleſſed Hope, the Holy Ghoſt hath raiſed in our hearts a bleſſed Hope of glorious things: What glorious things? Looking for the bleſſed Hope, and glorious appearing of the great God, and our Savior Jeſus Chriſt. We have ſome little glimps of the great God when we ſet forth to Sea, and launce into the deeps, we ſee the glory of the great God, who rideth upon the wings of the Wind, and whom both the Winds and the Seas obey: Oh but we look for another manner of the glorious appearing of the

great God than ever yet hath appeared. I beſeech you conſider of this Text, God did never appear great and glorious in compariſon of what he wil appear, and bleſſed are thoſe whoſe Converſations ſhal be ſuch, that can look upon the face of this great God with joy when he ſhal appear in glory; we look for this bleſſed hope, and then when this great God ſhal appear in his glory, then we ſhal have our bleſſed hope, and this teaches us to deny all ungodlineſs, and worldly luſts, the knowledg of this; Oh do you look to be ſaved? have you a bleſſed hope? and do you expect the appearing of the great God in Glory? hath the Goſpel revealed theſe things unto you? O let this that the Goſpel reveals teach us to deny al ungodlineſs, and al worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world.

But there are yet ſome other things that the Goſpel holds forth that are very remarkable, for the furtherence of our godly Converſation in this world, and if we ſhould live as becomes the Goſpel, we muſt have a right underſtanding of theſe things, or elſe we ſhal never ſute our ſelves to the Goſpel, except we do thereby apprehend theſe great points that are publiſhed to us in and by the Goſpel.

As now this is a great Point, *That the Kingdom of Jeſus Chriſt is not of this world.* The Goſpel holds forth this to us, That Jeſus Chriſt the Son of God, having taken our nature upon him, he is a great King, he hath a Kingdom, but he hath a Kingdom that is not of this world, neither is Chriſt of this world, nor his Kingdom of this world, nor the Saints, thoſe that are the Subjects of his Kingdom are not of this world; the right underſtanding of this would much help us in our converſations, and a converſation beſeeming this would much honor the Goſpel. Firſt we ſhal ſhew how the Goſpel holds forth this, That the Kingdom of Chriſt is not in this world, mark thoſe Scriptures in *John* 18.36. *Jeſus anſwered, My Kingdom is not of this world: if my Kingdom were of this world, then would my ſervants fight that I ſhould not be delivered to the Jews; but now is my Kingdom not from hence.* Therefore (as if he ſhould ſay) you muſt not wonder or think much that I am thus apprehended, and delivered up to men, that they do with me what they pleaſe; though

though I be the great King of my Church appointed by my Father, yet my Kingdom is not of this World, and I came not hither for pomp and glory. The glory of Chriſt in his Kingdom, here is Spiritual. Indeed when this world ſhal be at an end, then Chriſt wil appear glorioufly, though the Scripture ſpeaks of a World hereafter wherein Chriſt ſhal appear glorioufly, but whether perſonally or otherwiſe, that we ſpeak not of: But that Chriſt ſhal appear a glorious King even in the world, not this world, but upon the Earth, and yet the Scripture ſpeaks of that as another world, a new Heaven, and a new Earth; but for the preſent, for that that the Scripture cals the world, we muſt not expect a pompous and glorious Kingdom til there be a new World, til there be new Heavens, and a new Earth, this the Goſpel holds forth. Whereas the people of the Jews they thought as ſoon as the Meſſias came, he preſently ſhould be an outward Monarch, in outward pomp and glory; no ſaith Chriſt, this world muſt paſs away firſt, I muſt come firſt and reign ſpiritually in another way, and for my Kingdom, there is a time for the glory of it to appear when another world ſhal come, but while this world laſts, never expect any ſuch outward pomp and glory in the way of my Kingdom, I have a Kingdom indeed here in this world, but it is not of this world, I have a Kingdom wherein I reign ſpiritually in the hearts of my people, there I have ſet up my Throne, and therein I have writ my Laws by which I guide and order al things for their eternal Salvation, but my Kinpdom is not of this world: yea, and he ſaith likewiſe in *John* 8. 23. *I am not of this world neither.* And *John* 15. 19. (for *John* that beloved Diſciple who lay in the boſom of Chriſt, he knew much of the mind and heart of Chriſt, and was much inſtructed in this myſtery, and indeed none of thoſe that did converſe with Chriſt knew more of the boſom of Chriſt than *John* did) *If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world.* So that as Chriſt is not of the world, ſo the Saints are not of the world: In *John* 17. 14. *I have given them thy Word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.* Mark, as I am not of the world, ſo they are not of the world: thus the Scrip-

Scripture is cleer, that neither Christ nor his Kingdom is of this World, and therefore Beleevers are not of this World. And hence then, What Conversation becomes this Gospel of Christ? even a Conversation sequestred from the things of this world, a Conversation that shal manifest the hearts being taken off and disengaged from Sublunary Comforts and Accommodations, a Conversation which proves that the soul seeks not great things for its self here below, but is fully content with a morsel of bread, and a cup of cold water, though others fare deliciously every day; so Beleevers should manifest in their Conversations that they do not much pass or care how things go in this world, because Christ is not of this world, and the Kingdom of Christ in which they make account their Happiness to be involved, that is not of the world, yea, they are men redeemed from this present world; *Gal.* 1. 4. it is said, *That by Christ we came to be redeemed from this present evil world,* (it's a very remarkable Scripture) *who gave himself for our sins,* (to what end?) *That he might deliver us from this present evil world, according to the will of God, and our Father.* I beseech you observe this Text, Christ gave himself to deliver us from our sins, that we might not perish eternally: And was that al? No, That he might deliver us from this present evil world; I do not know a more forcible text in al the Book of God to take off the hearts of those that profess the Gospel from the world, so as they should not whine and murmur at the loss of every little thing in the world, nor be solicitously careful for the things of this life, nor be offended though the men of the world prevail in the world, and have the upper hand, and carry things in a worldly way, let them go on in al their pagentry and greatness: but if thou beest one that belongest to Christ, know that Christ hath laid down his life to purchase this for thee, to deliver thee from this world; Now, is Christs blood laid down to purchase this? and yet wilt thou have thy heart glewed to the ground, and wholly place thy contentment in the Earth, and seek for thy happiness here in the dust? Oh get up thy heart then from all these things, and make it appear by thy Conversation that thou art one, that by vertue of the death of Jesus Cheist, art delivered from this world, and therefore though thou hast not such a portion

portion in worldly goods as other men have, never envy them, for Chriſt hath ranſomed you from the world, there's another Kingdom that thou haſt thy portion and intereſt in, Chriſt hath made us Kings and Prieſts to his Father, and hath made us Heirs and Co-heirs of that Kingdom that his Father hath given him, yea, and that He himſelf hath purchaſed; and ſo you muſt in your Converſations make it appear, that you do ſee another Kingdom beyond this Kingdom of the world, that you are partakers of, wherein you ſhal reign with Chriſt for ever: now this Converſation doth beſeem the Goſpel. And therefore you ſhal find it in *Matth.* 10. about verſe 37. Chriſt ſhews what kind of Converſation he would have in thoſe that once come to beleeve in him, (ſaith he) *He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me: and he that taketh not up his croſs and followeth after me, is not worthy of me. He that findeth his life ſhal loſe it; and he that loſeth his life for my ſake, ſhal find it.* Here he ſhews what it is that would make the ſoul worthy of Chriſt in a Goſpel ſenſe. If our hearts be taken off from father & mother, and thoſe comforts & relations that are the deareſt in the world, brother, or ſiſter, or ſon, or daughter, not to take off our natural affection, but to take off our hearts ſo, as they ſhould not be hindrances of us in Spiritual things, that our main affections ſhould flow forth after ſpiritual things; then we come to be worthy of Chriſt: then the other Converſation is unworthy of Chriſt. Didſt thou ever know the Lord Jeſus Chriſt and the way of his Kingdom? Then why is thy heart ſet upon the world as the hearts of other men that are ſtrangers to Jeſus Chriſt? In *Epheſ.* 5. 3. (when the Apoſtle ſpeaks of thoſe things that moſt men in the world are greedy after) *But fornication, and all uncleanneſs, or covetouſneſs, let it not once be named among you, as becometh Saints.* As if he ſhould ſay, Saints, thoſe that know Jeſus Chriſt, and the way of his Kingdom, for them to have their hearts either ſet upon bodily luſts, or covetouſneſs, the things of this world, it doth not become them, it is not a Goſpel Converſation becoming Saints; a heart greedy of the things of this world, and wallowing in the luſts of this world, Oh 'tis unbeſeeming Saints; thoſe that do profeſs the Goſpel of Chriſt

that

that shews unto us that the Kingdom of Christ is not of this world.

Again, Another great Point that the Gospel holds forth to us, is this, *The great difference, or the change that it makes in the estate of a man or woman when once it prevails with him:* then the great difference is made in him, from what he was before, and from other men; this is held forth in the Gospel, and no where else: I say, the wonderful change that the Gospel makes in men when once it comes to work upon their hearts in the evidence and demonstration of the Spirit, and the great difference between their estates before and what now is, and between them and other men; I put these two together:

First, The great change that the Gospel makes in the hearts of men from what there was before the Gospel came. You know the Scripture in prophesying of the times of the Gospel, saith, *That the Wolf shal eat with the Lamb, and the Lyon with the Kid, and the child shal play upon the very hole of the Asp*: the meaning is generally carried thus, That when the Gospel comes it shal change the hearts of men so mightily, that though they were wolvish before, and cruel; as if you should see a Wolf changed into a Lamb, or as if you should see a Lyon changed into a Kid, you would say, this were a mighty change; the Gospel makes such a change as this is, they that are in Christ are new creatures, it's a new Creation; suppose God should make a new World, what a mighty thing were this! or a new Sun should be created in the Firmament that never was before, how would we stand and wonder! Those that are in Christ are new Creatures, God puts forth a creating power upon them, 2 *Cor.* 5. *Old things are passed away, all things are become new* (you know the Apostle saith:) and the change that is made, it is called a new Birth, *Except you be born again, you cannot enter into the Kingdom of Heaven*, John 3. If there were a new soul put into one, or if God should infuse a rational soul into a beast, here would be a mighty change; thou wert a beast before, but here is the soul of grace; there's a new Birth when the Gospel comes to prevail, and to enter in upon an heart, and it's call'd a new Resurrection; if there should be a voyce come from Heaven that should open al the graves that you have here in the yard, and

all

all the dead bodies ſhould ſtand up and live, what a mighty change would there be? Such a change doth the Goſpel make when it conquers a people; indeed the Goſpel may be preached and little change may be wrought, becauſe the power of the Goſpel prevails not with their hearts; but when it doth prevail in their hearts, there is ſuch a ſtrange change.

Oh then, What Converſation becomes this? it muſt be a Converſation that doth hold forth to the World that there is ſuch a mighty change wrought in you: Now I appeal to you, you that make profeſſion of the Goſpel, you know what you have been heretofore, worldly, and baſe, and carnal, and ſenſual, and froward, and peeviſh, and prophane men, altogether unſavory before the Goſpel came to you; now you profeſs that God hath begun to work upon you by the Goſpel, What change hath it wrought in you? Can thoſe that live with you, ſee your Converſations ſo changed as to make them ſtand and admire at the Work of the Goſpel upon your hearts? the Husband to ſtand and admire at the work of God upon the heart of the Wife, as if ſhe were another woman, and ſo the wife to admire at the grace of God upon the heart of the husband, as if he were another man; and ſo your children and ſervants not the ſame that heretofore they were? Oh what honor would this be to the Goſpel, that in places where it comes to be preached in power, there might appear a change, that becomes the Goſpel of Chriſt? Certainly if your Converſations be not ſuch as holds forth a mighty change that God hath wrought in you, then it is not ſuch as becomes the Goſpel of Chriſt: It may be you are ſomwhat better than heretofore you have been, as not to be a common Drunkard, you ſee that's deſpiſed by men; Who regards drunken fools, mad-men, very beaſts? Therefore you come to be of more underſtanding, that you will not be ſo prophane and laſcivious as you were wont to be, but live ſomwhat better. Oh but this change is not that change which *holds forth the work of the Goſpel*, for when the Goſpel prevails, it makes the greateſt change that ever was made in the world, we may boldly affert this; That ſince the Creation of God in the firſt ſix daies, there was never ſuch a change made in the world as the Goſpel makes; and therefore a Converſation becoming

the Gospel, must be a Conversation that must be a changed Conversation, must be mightily different from what they were before: sometimes we see it so through the mercy of God, that when men and women come to hear the Word in the cleerness and power of it to be revealed, they have such changes that all their friends stand wondring at them; What shall we have of you now! Oh such have cause to answer and say, Blessed be God it is so, it is the Gospel that hath made such a change in me. I, this becomes the Gospel, when it shall appear that your Conversation is so changed, so holy, and godly, and gracious now, over it was before. But you whose lives are not better than they were before; before you made some profession, only your profession now is greater than it was before, but your lives no better, know, this is a Conversation that doth no way become the Gospel of Christ, the Gospel of Christ hath no honor by this Conversation of yours.

And then, The great difference that the Gospel makes between one man and another. As now, those that the Gospel doth not prevail upon, the Scripture tels us, they are the children of wrath, they are dead in trespasses and sins, they are under the curse of the Law, they are even enemies to God; this is the condition of all men before this Scepter of Christ conquers their hearts, children of wrath enemies to God, dead in sins, under the curse. But now, when the Gospel comes to prevail over mens hearts, then they come to be the children of the living God, Heirs of Christ, Co-heirs with Him, they come to be partakers of the life of God, they encrease with the encrease of God, and their lives are hid with Christ in God, and they come to be reconciled to God, to be friends with God, to be at peace with God, and to inherit blessings: Oh the change that the Lord puts upon the heart and state of the Saints when the Gospel prevails! How high are they raised above other men? therefore you must not make other men to be your example in your way, you must not think to live as the world lives, and to say, I do as other men do; the Gospel makes a mighty difference between your estate and the state of other men, therfore never look to what other men do, but consider as God hath made a vast difference between you and other men, so let there be a great difference between

between your Converſation, and the Converſation of other men. Now this meditation ſhould have a mighty deal of power to prevail upon the heart; I beleeve that I have ſuch and ſuch priviledges beyond other men, and I look for ſuch and ſuch mercies above others; now what things I look for beyond others, I muſt labor to be as much beyond them in holineſs of Converſation, as God hath made me beyond them in ſpiritual priviledges, and ſpiritual mercies; I think ſometimes I would not be in the condition of ſuch men as are in their natural eſtate for a world, nay, I would not be one hour in their eſtates if I might have ten thouſand worlds, for fear I ſhould die that hour, and then I ſhould be loſt for ever: Wel, hath God made ſuch a difference? then let not my life be like theirs for one hour, nay, for one moment. Oh this meditation (through Gods bleſſing) would mightily help us in our Converſation.

Our Converſations ſhould be ſuch as becomes the Ordinances of the Goſpel: The Word, and Sacraments, they have a great deal more in them than the Ordinances of the Law: but becauſe I ſpake of the Goſpels being higher than the Law heretofore, and theſe things may fal ſomthing neer, yet had I time I would ſpeak a little concerning theſe, and ſhew how we are to hold forth a Converſation ſutable to them.

Our Converſations ſhould be ſutable to the power of the Goſpel: there is a great deal of power in the Goſpel; it's call'd the *Power of God unto ſalvation*, in *Rom.* 1. 16. The very light of the Goſpel it is a transforming light, it hath a mighty power in it, the Goſpel it's called, *the Wiſdom of God, and the Power of God*, 1 Cor. 1. 24. it brings a great deal of power with it to help men againſt ſtrong corruptions, to overcome violent temptations, to carry them through in any difficulties: Powerful corruptions, powerful temptations, powerful difficulties are overcome by the power of the Goſpel; and therefore it is ſaid *by faith*, that is, *by faith in the Goſpel*, we overcome the world; the Goſpel certainly doth not only ſtir in ſome men and women, ſome wiſhings and wouldings, and faint deſires, but it brings a power to transform their hearts, to make a metamorphoſis there; when there comes the Light of the Goſpel, there comes the Light of Life together with it; as that Scripture

in *Heb.* 10. 32. *After ye were illuminated* (that is, by the Gospel) then he speaks of their great sufferings, they were willing to endure any thing for Christ; therefore a Conversation that becomes the Gospel is such an one as exemplarily demonstrates the very power of godliness; that men and women should not be *alwaies learning, and never come to the knowledg of the truth*, not alwaies wishing and desiring, and never come to any powerful resolutions and determinations, for certainly where the Gospel hath the upper hand in a soul, it doth bring power, but I do not say it brings power so as to overcome al our lusts, so as there should be no sin remaining, for so long as we live, we must be hungering after a further degree of righteousness and sanctification; but certainly when the Gospel prevails, there comes a great strength; there's the strength of Christ put forth, the Spirit of Power (as the Apostle saith) *We have not received the spirit of fear, but the spirit of power, of love, and of a sound mind: be not therefore ashamed of the testimony of our Lord.* As if *Paul* had said to *Timothy*, it's true, you meet with many difficulties, but hath not the Gospel given you a spirit of power? There's spirit of power and resolution when the Gospel comes in. *Timothy* was a poor, weakly, sickly man in his body, and *Paul* himself had no bodily presence with him, a poor contemptible man in regard of his bodily presence, but he had a spirit of power given him by the Gospel; so we should manifest a spirit of power, that is as becomes the Gospel of Christ.

Lastly, *The Gospel of Christ is a glorious Gospel.* 1 Tim. 1. 11. it is call'd there by the name of a glorious Gospel, *According to the glorious Gospel of the blessed God.* Mark, what a Title is here? the Gospel is the glorious Gospel of the blessed God, that is, the glory of al the Attributes of God doth appear in the Gospel more brightly than they do appear in al the Works that God hath made: There doth appear indeed a great deal of the glory of God in the Heavens, Earth, and Seas, and you have seen much of the glory of God there, but I appeal to you in this, Have you seen more of the glory of God in the Gospel, than ever you did in al the Works that God hath made? that were a good argument that you have had a true understanding of the Gospel, and that the Spirit of God hath shined into our hearts,

if

if you can ſay, Lord, I have ſeen much of thy glory in thy Works, when I have been abroad in the mighty waters where Gods paths and foot-ſteps are, Oh the Seas they are thy glorious creatures, but thy Goſpel that's glorious beyond al, there do I ſee thine infinite Wiſdom, and infinite Power, and infinite Juſtice, and infinite Mercy, and infinite Faithfulneſs, and the Lord knows that al the glory of the creatures hath been darkned in my eyes ſince the Lord hath ſhewed me the glory of his Goſpel, Can you ſay ſo? This is a good evidence that the Goſpel is a ſaving Goſpel to your ſouls, if you ſtand and admire at the glory of God in the Goſpel; Certainly there's none though never ſo weak in parts, yet if ſo be that God hath revealed himſelf in the Goſpel to them, they ſee that which makes them ſtand and admire at God, and darkens al the world in their eyes; have you ſeen the Goſpel thus? then it is to you the glorious Goſpel of the bleſſed God: and in 2 *Cor.* 4. 4. *In whom the God of this world hath blinded the minds of them which beleeve not, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine into them*: Oh read over this Scripture again and again, *The God of this world hath blinded their minds.* Mark, compare this Scripture with that I ſaid before of Chriſt, that his Kingdom is not of this world, but the Devil is called the god of this world, note this, he hath blinded the minds of them which beleeve not, if any which live under the Goſpel beleeve not, it is becauſe the Devil as he prevails in the world, and by worldly things, by the pomp and vanity of the world he hoodwinks the eyes of thoſe which beleeve not, leſt the light of the glorious Goſpel of Chriſt who is the expreſs Image of God, ſhould ſhine into them, Oh the Devil is loth that the glorious Goſpel ſhould ſhine into the hearts of men; he is content that they ſhould come and hear the Goſpel, but he labors to keep off the Light of the glorious Goſpel of Chriſt, that it ſhine not into them, for he knows when once it hath ſhined into mens hearts, then al the glory of the world wil be darkned in their eyes, and they wil admire then at nothing but Chriſt; Oh none but Chriſt, none but Chriſt, *Whom have I in Heaven but Chriſt? and there is none upon Earth that I deſire in compariſon of my deareſt Savior, who is the faireſt of ten thouſand*: I never knew God before I

ſaw

saw him in the face of Jesus Christ; and now I see God in the face of His Son, I see him in another way than ever I did? O the Gospel is a glorious Gospel, there is more of the glory of God in one sentence of the Gospel, than in all the Heavens and Earth beside; this we may boldly aver. Now our Conversations must be as becomes the Gospel, then there must be a glory in our conversations, we must hold forth the Gospel in our Conversations: therefore Professors of the Gospel they should shine as lights in the world.

I beseech you mark this one Note. I remember in the close of all the last day, I shewed, you that the Saints and godly people are call'd, the glory of Jesus Christ Himself; surely you that are professors of the Gospel should live so as to be the glory of the glorious Gospel, and what manner of persons ought we to be then? it's not enough that our Conversations be not defiled with the most filthy and abominable Pollutions of the world, but our Conversations should be such as should be a glory to the glorious Gospel: Look in the Gospel, there shine the Attributes of God in glory; so in our lives there should be shining the glorious Attributes of God, that all that behold our Conversations may admire the Attributes of God shining in our lives. and glorifie our Heavenly Father. Certainly a child of God that keeps close to God, and lives holily in his life, doth let out more of the glory of God shining before the world than the Sun in the firmament; A Christian that professes the Gospel, and doth walk answerably to the Gospel, I say he is a more glorious creature in this world than the Sun in the Firmament; certainly if we do but consider this, that we are appointed here in this world while we live, to hold forth the glory of the gospel, to make it to be a glorious Gospel before all that we live among, it would cause another manner of Conversation than as yet we have.

But to wind up all in a few words of Application, more particularly (though all the way as I have gone I have labored to apply it) all that I shall say may be refer'd unto these two particulers.

Application.

And the first is, *For the rebuking of those whose Conversations are not as becomes the Gospel.* I appeal

I appeal to your conſciences, Do not your conſciences in hearing theſe things condemn you? If this be a Converſation becoming the Goſpel, O Lord, how far are we from honoring the Goſpel in our lives? For how do many of your Converſations diſgrace the Goſpel of Jeſus Chriſt? you put Jeſus Chriſt even to open ſhame by your Converſations; and ſuch as you are, are blots to Profeſſion, and ſtains to Religion, and the truth is, it had been better you had never been born, if God doth not work upon your hearts in ſome meaſure before you die, to recover the honor that you have taken away from the glorious Goſpel. *Gal.* 2. compare the 11. verſe and the 14. together, and in the 11. verſe, you ſhal find *Paul* when he did but ſee *Peter* to walk not as he ought to do, (ſaith he) *I withſtood* Peter *to his face*; What's the matter? You ſhal ſee the cauſe in the 14. verſe (for ſaith he) *He did not walk uprightly according to the truth of the Goſpel*: In that one particular (it ſeems) *Peter* was blame-worthy, Oh how was *Pauls* ſpirit ſtir'd! I reſiſted him to his face ſaith he. Though *Peter* was a glorious Apoſtle, yet becauſe in that thing he did not walk according to the truth of the Goſpel, *Paul* reſiſted him to his face. And are there any that make profeſſion? and do you ſee that they walk not according to the truth of the Goſpel? Reſiſt them to their faces, though they be never ſo eminent, either in Church or Common-wealth, to be head and ſhoulders above others, yet theſe are to be reſiſted to their face. Oh the Goſpel was precious to the heart of *Paul*, and therefore he could not bear, no not a *Peter*, not to walk according to the truth of the Goſpel. Oh how many! how many are there among you that do not walk according to the truth of the Goſpel? Now the Lord cauſe your conſciences this day to reſiſt you to your faces, and to ſpeak in ſecret to you, and to convince you of the dreadful evil that you are guilty of: Is ſuch a Converſation as you walk in, ſuch as becomes the Goſpel? I remember I have read a ſtory, you ſhal find it in *Richard* the firſt, when he prevailed in War, and took a Biſhop, the Biſhop of *Bevoice*, the Pope was angry, and ſends and expoſtulates with him, that he would preſume to meddle with one of his Sons, and impriſon him. The King ſent this anſwer again to the Pope; he takes the *Habergion* and other War-like Inſtruments that the Biſhop had, and ſends them

them to the Pope, with these words; *See, Is this thy Sons Coat? is it fit for him to wear such things as these?* So I may say concerning many Professors, look upon their Conversations, and what is this the Coat? this the Conversation of the Son of God? As that *Richard* the first, thought it such an unbeseeming thing for a Bishop to have warlike Instruments about him, and to be taken clad in Armor. Oh 'tis an unbeseeming thing for such as profess the Gospel of Christ, to have Instruments of death about them, to have wicked Conversations, to live in wicked and ungodly waies, Oh! 'tis not Christs Livery, not the Coat of one that professes godliness: Certainly there must be another manner of Conversation than this.

EXHORTATION.

And therefore to close all in a word or two of Exhortation. Oh that God would move our hearts now by what we have heard, to labor to honor the glorious Gospel that we do profess, O that that worthy Name (in *Jam.* 2. 7.) may not be blasphemed by wicked men, *Oh let not that worthy Name of God and Christ (which you profess) be blasphemed for your sakes, but walk worthy of that worthy Name of the Lord, and of his Christ, and of his Gospel.* My brethren, know that when you undertake the profession of the Gospel, you undertake a great matter; do not come to the profession of the Gospel, and look upon it as if it were a slight matter; 'tis a great matter the profession of the Gospel: In 1 *Tim* 2. 10. it is a good Scripture for women, he speaks of women, *That they should walk as those that do profess godliness*, such should preach the Contents of the Gospel in an Evangelical behavior before others, they should therefore bring forth fruits *worthy* of repentance, or *meet* for repentance: Hath the Lord wrought upon your hearts, to change your minds, and turn your hearts to him? O then bring forth fruits worthy of repentance; that is, your Conversations must be worthy of the Gospel, and that is fruit worthy of repentance: and in *Act*, 26. 20. *Works meet for repentance.* Oh you say, you have repented you of your sins: the word that is translated there *repentance*; it is, *change of mind*: Oh hath God changed your mind? Then let there be works worthy of this change of mind.

And

And divers Motives there ſhould have been named for the ſtirring up of your hearts to walk worthy of the Goſpel: O conſider what's this Goſpel you profeſs, the Scripture cals it as here the goſpel of Chriſt: ſo *the Goſpel of the grace of God.* Act. 20. 24.

It's a goſpel by which you are begotten, 1 *Cor.* 4. 15.

Thirdly, It's the goſpel of your ſalvation, *Epheſ.* 1. 13.

And fourthly, It's an everlaſting goſpel, *Revel.* 14. 6.

And then as you had it before, a glorious goſpel.

Oh walk worthy of this goſpel that you have got ſo much good by. I appeal to you, any that have had the goſpel working upon your hearts, Have not you got ſo much good by the goſpel that you would not part withal for ten thouſand worlds? Oh then walk worthy of that goſpel, ſeeing you have got ſo much good by it. And I beſeech you conſider that Motive in the Text, *Only let your Converſation be as it becomes the Goſpel of Chriſt.* [*Only*] as if the Apoſtle ſhould ſay, the goſpel hath many things that darkens it, and many adverſaries that do oppoſe it, Oh but, *Only let your Converſation be as it becomes the Goſpel*; you need care for nothing that oppoſeth, ſo you walk *worthy* of the goſpel, only let your Converſation *be as becomes* the goſpel. Now what a many enemies hath the goſpel at this day? and what errors and diviſions are there to eccliſpe this Evangelical Sun? Now, [Only let your Converſation be as becomes the goſpel:] That is, in theſe times wherein there is ſo much done againſt the goſpel; as if the Apoſtle ſhould ſay, Let all Devils and wicked men do what they can, they ſhal never prevail againſt the goſpel, if your Converſations be as becomes the goſpel; this is enough to ſtand out againſt al that is done againſt the goſpel: Oh me thinks this argument ſhould be a prevailing argument. Oh! do not your hearts bleed when you hear what oppoſition is made againſt the glorious goſpel of Chriſt that ſhould be ten thouſand thouſand times dearer than your lives? here's the way that the goſpel ſhould ſtand againſt Hell, and the gates of Hell, al counſels of the enemy ſhal not prevail againſt the goſpel, if your Converſations be as becomes the goſpel, This wil do it. And mark what *Paul* ſaith, he looks upon it as a thing dearer than his life, to walk ſo as might further the goſpel, 1 *Cor.* 9. 12. *We ſuffer all things*

(ſaith he) *leſt we ſhould hinder the Goſpel of Chriſt*: Mark, (as if he ſhould ſay) Oh 'tis more dear than our lives a thouſand times, we wil do any thing, and ſuffer any thing; Oh the Apoſtles ſpirit was filled with the ſweetneſs of the Goſpel, he had found the good of it. And here in this Scripture he ſaith, Oh what ſhal I do? what ſhal I ſuffer that I may not hinder the Goſpel? Let them do any thing that poſſibly can be to me, or take what they wil from me, I care not, we ſuffer al things that the Goſpel may not be hindred.

Now you wil neither do nor ſuffer for the Goſpel, you wil not part with a baſe luſt that the Goſpel may not be hindred; one Profeſſor being over taken with an apparent ſin may do more hurt to the Goſpel than he can do good al his life, let him live as long as *Methuſelah*; that ſin of yours that is ſo dear to you, Wil not you part with it? it wil hinder the Goſpel, Oh wilt not thou part with thy ſin, when any temptation comes to ſin? Let every one of you that profeſs you love the Goſpel, but think thus, Oh but ſhal I not hinder the Goſpel if I liſten and yield to this temptation? indeed this wil bring me a great deal of comfort and content, and I ſhal get ſo much by it; Oh but wil it not obſtruct the Goſpel? The very thought of this, that it poſſibly may hinder the Goſpel, ſhould cauſe your hearts to riſe with indignation againſt that temptation, and caſt out that ſin; God forbid that I ſhould meddle with that ſin, which wil hinder the Goſpel. And therefore in *Act.* 20. 24. the Apoſtle profeſſes, that his life is not dear to him, ſo be it he might but further the Goſpel: And in 1 *Cor.* 9. from ver. 12. to 23. he profeſſes there, he would become al things to al men, he would be a ſervant to any man, and yield to al things that he could, ſo be it he might not ſin againſt God, to be never ſo vile in the eyes of men, and al that he might but further the Goſpel. O that it were but ſo in our hearts. We read of an excellent commendation of one, in 2 *Cor.* 8. 18. That his praiſe is in the Goſpel in al the Churches. Oh this is an excellent thing, when it can be ſaid of a Profeſſor of Religion (it may be this man hath no great commendation for parts, no but) his praiſe is in the Goſpel. As the Saints of God and al the Churches of God that knew him, they highly commended him, Why? Becauſe that the Goſpel is furthered by him, his

praiſe

praise is in the Gospel: this we should labor al of us what Possibly we can. My brethten, what a mercy is it, that God should account any thing that we do worthy of the Gospel! Mark the Text, Why, can we poor worms do any thing worthy of the Gospel? I but, though you can do but little, God will accoume your endeavors even *worthy* of the Gospel. *John* saith, that he was unworthy to loose the lachet of Christs shoe, nor worthy to carry the shoe of Christ: Then, are we such as can walk worthy of the glorious Gospel? Oh 'tis Gods infinit goodness that shall account us to be worthy of the Gospel. The Apostles did not account themselves worthy to suffer for the Gospel, *Acts*, 5. 41. And shall God accoun us to do that which is worthy of his Gospel? Oh this shonld be a mighty encouragement to us, to walk worthy of the Gospel. And there is a notable encouraging text, in *Luke*, 21. 36. Walk worthy of the Gospel: And then you shall see what God will accouut you worthy of: Watch ye therefore, and pray alwaies, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Watch and Pray, be watchful in all your con verse, keep yont communion with God close: what will be the fruit of this? That ye may be accounted [worthy] to escape these things: that is, the many afflictions, dangers, and evils that shall come upon the world, you shall escape the evil of them at least. And to stand before the Son of Man. Here's a notable Scripture to quicken up our hearts to walk conscionably and strictly in our Conversation, watch over your waies, stand upon yont guard, and pray, that yon may be accounted *worthy* to stand before the Son of Man: Why? Is there any that can stand before the Son of Man in glory? or that shall be accounted worthy to stand before Him? Yes, a godly and gracious man or woman that walks conscionably in their Conversation, when the Son of Man shall come in his glory, they shal be able to stand before Him, and be accounted worthy. Oh then, let your Conversation be as becomes the Gospel, and you shal be accounted by God, worthy to stand before the Son of Man. Jesus Christ He walks towards you as becomes a Mediator; yea Christ doth al things that are suitable to His relations, as a husband, and Savior: Oh do you al things that are suitable to yout relations

And for the close of al, I beseech you lay but to heart the great Design that God hath in the Gospel, think thus with thy self, Surely the Work of God in the Gospel is a glorious Work: Wel then, surely God hath some great Design that he drives on in the Gospel. What is it? Let me labor to serve it whatsoever in me lieth. Now if you read in the Gospel, you shal find that the Design that God hath, it is, *To purchase to himself, a peculiar people, zealous of good works*: to promote holiness and godliness, *that we being redeemed from the hands of our enemies, might serve him in holiness and righteousness all the daies of our lives.* This is the Design that God hath: I see that Man-kind is fallen from me, and the people in the world are generally fallen into wickedness, the whol world lieth in wickedness, over head and ears in sin; but I would have holiness advanced, I would have my Image renewed, I would have a peculiar people that might live for ever to serve and worship me: Here's the Design of God: Oh let me now serve this design of God, and labor to do al that I can to serve, and honor, and bless, and magnifie that God that hath wrought such glorious things for us, as he hath wrought in the Gospel. And as Christ saith in *Matth.* 3. when he came to be baptized of *John, It becometh us to fulfil al Righteousness.* Now shal the Lord Jesus Christ himself say thus, It becomes us to fulfil al righteousness; surely then, it becomes you to fulfil al righteousness. Would you walk as becomes the Gospel? give up your hearts, strength, and endeavors what possibly you can to fulfil al righteousness, do not say, Why should I do thus? and why need we be so forward and strict? Oh remember the Text; If any talk of too much strictness, and too much forwardness; then answer thus; I heard in such a place such a Text opened and applied to me, that my Conversation must be as becomes the Gospel; and certainly let me do what I can, I cannot do so much but that the Gospel wil require ten thousand times more than I can do, and therefore I do endeavor to walk as becomes the Gospel: And I hear that Christ himself saith, that it became him to fulfil all righteousness; And why should not I walk as Christ himself walked? O my life hath been too vain heretofore, my heart hath been dead, and I have not been quickned up so as to walk worthy

thy of the Gospel; but for the time to come, my care and endeavor above all things in the world, shal be, That I may honor this glorious *Gospel* of Jesus Christ, from whom I do expect to have such glorious things hereafter.

Consider now what hath been said, and the Lord give you understanding in these things, that you may be kept blameless unto the Coming of our Lord JESUS CHRIST.

SERMON

SERMON I.

IF you pleaſe to reflect back upon the laſt daies Exercise, when we finiſhed that Scripture in the *Philippians*, that teaches us to walk as becomes the Goſpel; in the proſecution of which we ſhewed what it was the Goſpel principally did hold forth unto us; and what Converſation ought to be in the Profeſſors of it ſuitable unto thoſe things the Goſpel holds forth; and among thoſe, this was one particular of great moment, that we did then but hint out unto you in a word or two, *That the Kingdom of Chriſt was not of this world.* They are Chriſts own words. Now becauſe it is a Conſideration of very great uſe, I would be loth the benefit of it ſhould be loſt: therefore I have now pickt out that to ſpeak to more largely, and to open the meaning of it unto you from this Scripture:

JOHN 18. 36.

Jeſus anſwered and ſaid, My Kingdom is not of this world.

THE words are a part of the Story of *Chriſts Arraignment before* Pilat. Behold here the King of Heaven and Earth ſtands arraigned at the Barr of a wicked man. In this Arraignment we find a ſpecial Charge which his Adverſaries bring againſt Him, which was this: THAT HE MADE HIMSELF THE KING OF THE JEWS. *He was an enemy to Government.* The uſual Charge that the world hath had againſt the Saints, That they are enemies to Government. They fare no worſe here than Chriſt did.

Pilat

Pilat requires of him to anſwer to the Charge, (whether it were ſo or no, that he hath made himſelf a King.) Now you ſhal find in the Anſwer of Chriſt, he doth not deny the thing, but implicitly grants it; neither doth he anſwer him fully to his mind, but ſaith, *My Kingdom is not of this world.*

My Kingdom] As if he ſhould ſay, I acknowledg that I have a Kingdom, as mean and low as I am brought now, though I ſtand here before you as a deſpiſed man, a Carpenters ſon, yet I confeſs I have a Kingdom, but it is not of this world.

Not of this world] He doth not ſay, not IN this world, but ſaith, it is not OF this world, it is not a worldly Kingdom. We have in the words theſe two things:

Firſt, That Chriſt hath a Kingdom.

Secondly, What kind of Kingdom Chriſts is, Not of this world.

I ſhal not here ſpeak much unto the former, and ſo to handle the common place of Chriſts Kingly Office, but only hint it to you as it makes way to the latter; there we ſhal ſtay a while.

Chriſt he hath a Kingdom, he is anointed by the Father to be King, as wel as Prieſt, and Prophet of his Church: *Pſal.* 45. 6. *Thy Throne O God, is for ever and ever, the Scepter of thy Kingdom is a right Scepter*: (that Pſalm is a Propheſie of Chriſt:) And in *Revel.* 19. 16. Chriſt is there called, *The King of Kings, and Lord of Lords*; Chriſt God-man, is the King of Heaven and Earth, Chriſt God-man, is the King of Angels, and over al the World; and we muſt know Chriſt as a King, and act our faith upon him as a King, or elſe we know him not aright, we have not the true work of faith except (I ſay) our faith act upon him as a King as wel as a Savior: In *Act.* 2. 36. God hath made him (ſaith the text) both Lord and Chriſt: Mark, he is not only Chriſt, but Lord and Chriſt; though it is true, that in the word Chriſt all his Offices are implyed, which ſignifies, anointed to them all; but yet this is expreſſed by its ſelf, Lord and Chriſt, for indeed properly he is Chriſt unto his Church; but

but he is also *Lord* over al the World in some sense.

But then you wil say, *How doth he say, that his Kingdom is not of this world, if he be Lord over all the world?*

Now that I might come to that Point that I have chosen the Text for, we are to know that Christ hath a double Kingdom.

First, Together with the Father he hath a *Providential Kingdom* (as I may say for distinction sake.)

Secondly, He hath a *Mediatory Kingdom* (as Divines cal it.)

First, A *Providential Kingdom* together with the Father whereby he mannages al the Affairs of the world (I say) God-man, the second Person in Trinity doth mannage al the Affairs of the world, his Scepter ruleth over al: as God did make all things by Christ, so he doth govern al things by him; if God had not deputed the second Person in Trinity God-man the Mediator to have been the Governor of al things, the holiness and justice of God according to the Covenant of Works by which he had to deal with man, would have destroyed the world upon mans sin; had not the ordering and governing of the world been put into the hand of the second Person in Trinity God-man the Mediator, for though he was not manifested in the flesh, he had not actually taken our humane Nature upon him, yet he was look'd upon as God-man with the Father even before the foundation of the world was laid, and so all things were committed to him: And hence the World notwithstanding the sin that hath been in it, hath been preserved so as it hath been to this day: Christ therefore hath a Providential Kingdom together with the Father, and so he is King, not over the Churches only, the King of the Saints, but he is over al the Heathen, over al the World, from the rising of the Sun to the setting thereof: And the Civil Magistrate (as I may so say) is the Deputy of Christ in this his Providential Kingdom, Gods Vice-gerent upon Earth, all Magistrates whatsoever are Officers subordinate under him.

But now, There's another Kingdom of Christ that this Scripture speaks of, *My Kingdom is not of this world*, That is, the Kingdom of the Mediator (as Divines cals it) that more properly concerns his Church in the execution of his Mediatory Office

Office: Now this Kingdom of Christ it was ever since there was a Church, but it was very dark under Clouds and curtains, the glory of it was little till the second Person came to be manifested in the flesh then indeed this Mediatory Kingdom of Christ came to be revealed abundantly, more cleerly than before, and Christ exercised it more fully; this is that which the Scripture so often in the Gospel cals the Kingdom of Heaven. *Repent for the kingdom of Heaven is at hand*: 'tis not of this world, but it's call'd the Kingdom of Heaven; the Mediatory Kingdom of Christ is not of this world; there's a great deal of difference between a worldly Kingdom and this Kingdom of Christ. And that's the subject that I am now to open to you, How Christs Kingdom is not of this world, the vast difference between worldly Kingdoms and Christs Kingdom, which you will find to be a point of very great use.

First, Christs kingdom hath not that pomp and glory, that bravery and galantry that the kingdoms of the world have; you know in the kingdoms of the world there's a great deal of outward pomp and glory; *Bernice* and *Agrippa*, they came in great pomp (the text saith;) the Kings of the Earth have glorious attendance. Christ hath no such thing, His attendance was a few poor Fisher-men: Kings have great Courts, and crouded with Courtiers: His Court was but smal, only a few of such kind of men, mean and contemptible, taken from the hedges, and out of the high waies: They have sumptuous Pallaces: Christ had not a place to hide His head here in this world; He saith himselfe, that the Foxes have holes, and the Birds of the aire have nests, but the Son of Man hath not wherwithal to hide His head, and yet a great king for all that: Surely it was not of this w[illegible] The Kings of the Earth have all kind of delicates that this w[illegible] can afford, they carry things in great state: It was not so with Christ, *Zech.* 9. 9. *Rejoyce greatly, Oh Daughter of Zion shout Oh Daughter of* Jerusalem; *behold thy King cometh unto thee, he is just, and having salvation, lowly and riding upon an Ass, and upon a Colt, the foal of an Ass*. He comes lowly and mean, the way of Christ in this his kingdom is a way of humility & outward meanness and lowliness, it is a way of outward contempt, scorn and derision, this is the way of the Kingdom of

Christ, by poverty, and lowlineſs He would overcome the world, not by bravery and magnificence, nor by great pomp and glory, He doth not dazle the eyes of men by ſuch means; but His glory conſiſts in ſelf-denial, in emptying of Himſelf, in becoming poor; and therefore His Kingdom is not of this world. *Luke*, 17.20. *The Kingdom of God* (ſaith the text there) *comes not with obſervation*: that's the word: the meaning of it is this: It is not a thing that by any outward pompous Ceremonies can be obſerved. Now Kings when they go from one place to another, by their attendance, and by a great many Ceremonies that are uſed for the ſetting out of their pomp and glory, they are taken notice of and obſerved; you may know the King comes here, ſay the people, when they ſee ſuch things. But ſaith the text there, The Kingdom of God comes *not by obſervation*; ther's no ſuch outward pomp and glory, ther's nothing but outward meaneſs and baſeneſs to the eye of the fleſh, in the Kingdom of Jeſus Chriſt. He that is in Himſelf the moſt glorious King, and from whom all other Kings have their power, yet He hath a Kingdom that is not of this world, that hath nothing but meaneſs, poverty, and lowlineſs that doth appear in it to the eyes of men.

Secondly, *The kingdom of Chriſt is not of this world, in regard of his ſubjects.* Look what ſubject Chriſt hath, they are ſuch as are not of this world: So Chriſt tels His Diſciples, as you may find in the 17. of *John*, *I am not of the world: and you are not of the world.* Kings, they have for their ſubjects, Nobles, Peers, and great Perſonages, eſpecially thoſe that are near about them: but now the ſubjects that Chriſt hath for His Kingdom (for the generality of them) they are of the poor, mean, baſe, and contemptible men of the world, ſuch as are look'd upon, as the off-ſcouring of all things, theſe are his ſubjects: as in *James* the 2. verſe, 5. *Hearken my beloved bretbren: Hath not God chojen the poor of this world, rich in faith, and heirs of the Kingdom?* The poor of this world, rich in faith, and heirs of the Kingnom: they are the great heirs, even the poor of this world. You know what an offence it was unto the Jews, ſay they, *Do any of the Rulers beleeve in him? But this multitude, which is accurſed.* A company of poor Women, illiterat people *they* flock after *Jeſus Chriſt.*

The

The ſubjects of Chriſt are men choſen out of this world, he himſelf appeared not with the glory of the world. And ſecondly, His ſubjects are men choſen out of the world.

Thirdly, The Kingdom of Chriſt is not of this world; that is, the rule that Chriſt hath in His ſubjects, and over theſe his ſubjects in this His kingdom it is not of this world, the rule it is ſpiritual, It is principally upon the hearts, the wills, the conſciences of thoſe that are His ſubjects, every ſubject of Chriſt hath his will and heart ſubdued to Jeſus Chriſt. It is not ſo in this world, men may be ſubject to the Kings of this world meerly by conſtraint, becauſe they dare not do otherwiſe, many Kings in this world have ſubjects whoſe hearts are not with them, who love them not, the Kings of this world they rule only the outward man, But Chriſts Kingdom is another kind of Kingdom, He rules in the hearts of men, there is His Throne, in the wills in the affections of men, in the conſciences of men, Chriſt ſwais His Scepter in mens ſouls: men by conqueſt they ſubdue ſubjects to themſelves; Chriſt he ſubdues too in a way of conqueſt, but he doth not ſubdue the outward man ſo much as the inward man, the will is ſubdued to Chriſt. He ſwaies His Scepter in their hearts: this is a great myſtry of godlineſs, the ſwaying of the Scepter of Jeſus Chriſt in the hearts of the Saints; and therefore the Scripture tels us, That the Kingdom of God is within us it is an inward Kingdom. That's the third thing wherein the difference between Chriſts Kingdom and the Kingdoms of the world conſiſts.

Fourthly, *The Laws of Chriſt are Spiritual.* obſerve the difference between the Laws of Chriſt in the government of His Church, and the Laws that are for the government of the world, it will be of very great uſe for you to know: The Lord in His Providential Kingdom appointing Magiſtrates to govern here in the world in His room, He leaves them to make Laws according to the general rules of prudence and juſtice, ſuch Laws are ſufficient for the governing of the outwavd man, and for the attaining to a Civil end for which their government is appointed; But now Jeſus Chriſt in His Mediatory Kingdom, in His Church He makes all the Laws Himſelf, He doth not leave it unto the Church to make new Laws, according to the rules of

their own prudence, what they conceive to be fit in way of prudence, No, but they must fetch the Laws out of his Word, and impose none but the same Laws that are in his Word, they must have a *Scriptum est*, it is written, here are these and these Texts of Scripture for what is enjoyned, nothing must be added unto what he hath in his Word revealed, only there are Divine Laws for the government of his Church: now 'tis true, that the Church because they are a society of men, they have some things natural, and some things civil among them, so far as they have need of natural and civil helps, so far there may be Laws made according to rules of prudence and justice, and Magistrates may come in to be helpful to the Church, so far as they have need here of natural and civil helps as a society of men? But now to speak properly to that which belongs to them meerly as they are the Church of Christ, besides that that they have need of as they are men, and natural and civil societies, (I say) what belongs to them, meerly considered as a Church of Christ, they are to be governed only by the Laws of Jesus Christ who is the only Law-giver, only by the Laws of the Word; and there is not that liberty of making new Laws in the Church as there is of making new Laws in the Common-wealth and State; and that's a great difference between the kingdom of Christ and the kingdoms of this world. That's a fourth; *The Laws are different.* The Laws are different, not only 1. That they are by Divine revelation in the one, and left to humane prudence in the other: But 2. In the one the Laws Bind conscience, in the other they do not, they do not bind conscience any further than the nature of the thing that is required binds, except it be in case of scandal and contempt, so our Divines that have been the most Orthodox have gone; that the Laws of men in the State they bind not conscience, that is, if a man should not do the thing that is required, he should in conscience be bound over to eternal death for not doing it, this is a very hard bondage, a cruel yoke: but thus, if the thing that is required be right and just, then the nature of the thing may bind conscience, for then there comes in a Law of God, if the thing be just and right that is required: or however, if I know nothing to the contrary but it may be just and right I must not break the Laws of man

so

so as to give scandal, or in a way of contempt; but if it be privately, so as it be no scandal, nor no contempt, and the nature of the thing bind me not, then my conscience is not bound over as guilty of eternal death, if so be I do not every thing that man requires. But now the Laws of Christ they are such as bind conscience as they come from him, he is a King that (I say) because they come from him, and from his Will, though we see no reason in the matter of the thing, though they have nothing in the nature of the thing but meerly the Will of Christ, it's enough to tie Conscience, and to bind us even upon pain of eternal death to obedience.

Fifthly, *Christs Kingdom is not of this world*: The homage that the Saints do unto Christ it is not worldly but spiritual, the Worship of Christ, and the Ordinances of Christ they are not worldly but spiritual. Now the Kings of this world they may appoint what kind of Worship they please, that is, what Ceremonies they wil, whereby their Subjects should tender up their homage to them: and now men have ventured to be so bold with Christ the King, because men may tender up their homage unto their earthly Kings by any waies invented of their own, therefore they have thought that they might presume to tender up their homage to Christ their spiritual King by any waies of invented worship; and therein was a great error, they looke upon the Kingdom of Christ only in a carnal way, whereas the Kingdom of Christ is such as al our homage that we tender up to him must be spiritual, it must be Heavenly, it must be from Heaven, it must be from Christ Himself, it must be from some Institution and Appointment of Jesus Christ: and the more the Kingdom of Christ doth prevail, the more Spiritual shal that homage be that the Subjects tender up to him: and therefore you shal find that when the holy Ghost speaks of the Kingdom of Christ in the new Testament, with reference unto that which was then in the old Testament, He calls, even those waies of Worship in the old Testament *wordly*, in comparison of the Worship and Homage which the Saints tender to Christ in the new Testament, as in *Gal.4.3. Even so we, when we were children, were in bondage under the elements of the world.*

world. The ceremonies of the Law are call'd here the elements of the world, that we were in bondage to, while we were children, for though we were ſubject to Chriſt then, yet we were but in our non-age; and indeed in compariſon of what we are in the times of the Goſpel we were ſlaves rather than ſubjects; we were then in bondage: and then in *Col.* 2. 8. *Beware leſt any man ſpoil you through Philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt* [after the rudiments of the world] Theſe rudiments of the world they had ſome reference (as it appears in reading this Chapter) unto the ceremonies of the Law, and together with them there was mixture of mens own inventions, they were the rudiments of the world, not after Chriſt; you do not acknowledge Chriſt to be a King when you worſhip him in a worldy way, after the rudiments of the world; As now for inſtance, becauſe men were wont to honor the Preſence Chamber where the King ſits, when you go into it you are to be uncovered: Now like unto that (according to the way of the world) men think that becauſe they meet here for Religious ends to worſhip God, that when they come (at any time in the week) into ſuch a place as this is, they muſt come uncovered; now this is after the rudiments of the world, you think to worſhip this King after the ſame way, but his way of worſhip is no ſuch low inſtitution. And as they bowed to the Chair of State, and ſo they would bow with pay and knee to the Communion Table that they call'd the Alter; now theſe are accoding to the rudiments of the world; but Chriſts Kingdom is not of this world, His worſhip muſt be ſpiritual, in *Heb.* 9. 1. *Then verily the firſt Covenant had alſo Ordinances of Divine Service, and a worldly Sanctuary.* Mark, in the time of the Law it was but a worldly Sanctuary in compariſon of what is now in the times of the Goſpel; thoſe waies of worſhip though they were once appointed by God. Chriſt the King of His Church in the new Teſtament would not have His homage tendred up by theſe waies of worſhip, they were too worldly for Him; then ſurely to have the inventions of men in the worſhip of Chriſt, in the new Teſtament eſpecially, it is too worldly for Chriſt: No it muſt be

Divine

Divine and Spiritual, he that worships, must worship *in spirit and In truth*: all that worship and homage we tender up to Jesus Christ, we must look to have it spiritual and not worldly; and so the Ordinances, though they have something external, as the Sacraments, yet if we stick to the outward part, we do not worship Christ as our King in a right way; but we must be spiritual in all, look upon the spiritual part in all Ordinances, or else (I say) we do not tender up that homage to Christ that is due to Him, as the King of His Church.

Sixthly, Christs Kingdom is not of this world: that is *The Officers that Christ hath appointed, for the government of His Church, are not of this world, are not to be of this world; but they are all to be by Divine Institution.* Observe the difference in the Administration of Christs Kingdom, and the worldly Kingdoms: In the Kingdoms of this world men may invent as many new Officers as they please, they may erect new Officers in a State and Common-wealth: But all the men in the world cannot erect any one new Office in the Church, cannot make one new Officer otherwise than is in the word; we do not read of any such name as *Tryers* there: Now though we do not find Officers of States in the word, yet a human Creation is enough as the Apostle cals it, Be subject to every Ordinance of men. You have it in *Peter*, the word that is there translated, Ordinance of men, it is, a human Creation. In the Church there can be no new Officers created: Christ hath made Pastors, and Teachers, Elders, and Decons, and Widdows in the Church; and not any new sort can be added by all the men in the world. And therefore it was heretofore, as in popery, so in Prelacy, they would erect a new kind of Religion (as they call'd it) more spiritual, and so made the Kingdom of Christ like unto the Kingdom of the world, and thought that they had power to make as many new Officers in the Church as they pleased. Certainly this was a derogation from the Kingdom of Christ, they made it too worldly. A second difference in the Church-Officers from the Officers in the Kingdoms of the world, is this, If once they be put into such a place in the Church, they have the ful power of the place, As suppose now a Pastor or a Teacher hath as much power as any one pastor or Teacher upon the face of the earth; there cannot be a difference

between

between one Officer and another of the same kind in the Church as in the State, Now the State may limit their Officers as they please, in some Countries they may make justices of the peace for one use, and in another Country for another use, they may limit them according as they please, how they shall execute their places, and when they must leave their offices to others: But in the Church, one Pastor (whatsoever he be) hath as much power of Christ in him as any that live, for as there can be no new Offices in this Kingdom of Christ but by Divine Institution, so there can be no limitation of their Office but according to the Institution of Jesus Christ. *So his Kingdom is not of this world.* It's true, if so be that the Magistrate shall come in by Law to help the Church, so far as they shall come in to give Civil help to the Church they may appoint officers, to see that their power be not abused; but not any that are properly Church Officers, to administer any spirituall Ordinances in the Church, but such as are by Divine Institution.

Seventhly, *The Kingdom of Christ is not of this world*; the weapons by which Christ doth fight with his adversaries to maintain his Kingdom, are not the weapons of the world; in that notable Scripture 2 *Cor.* 10. 4. 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledg of God, and bringing into captivity every thought to the obedience of Christ.* Mark, here's the weapons of the Kingdom of Christ, Christ brings into captivity every thought, casts down strong holds, whatsoever strong holds, or high thing is lifted up against the Kingdom of Christ, Christ hath weapons in His Kingdom to cast it down; but saith he, the weapons of our warfare (there is a warfare) they are not carnal but spiritual.

Christ in his Kingdom He doth not appoint carnal weapons He gives not unto his Church weapons of the flesh, to make men believe whether they will or no.

You will say, *If there be not such weapons that are outward to force men, then all will be to no purpose, it will be nothing?*

Yes saith the Apostle, *Our weapons are not carnal but Spiritual*; and he answers that objection, That men will not care for them

them if they do not come in an outward compullary way, by imprisonments, and fyning, and such kind of waies.

We speak not what power the Civil State hath, but Christ hath committed no such thing to the Church, as the Church: and these weapons the Apostle speaks of, though they be not carnal, but spiritual, yet they are mighty through God, and the more spiritual they are, the more mighty they are to cast down imaginations, and every high thing that exalteth it self against the knowledg of God, and bringing into Captivity every thought to the obedience of Christ.

The weapons, What are they? They are the two edged sword of the Spirit, the Word of God in the Name of Christ, and with the Authority of Christ preached to the people in the Word of God, binding men in a dogmatical way, these are our Spiritual weapons; Christ hath never appointed his Church to defend it self by carnal weapons, the Church goes no further than Spiritual weapons, it's the very Text that I have read to you, *My Kingdom is not of this world*: Mark what follows, What were the weapons Christ had to defend his Kingdom? Surely no worldly weapons; *My Kingdom is not of this world; if my Kingdom were* (saith he) *of this world, then would my servants fight, that I should not be delivered to the Jews*; but now is my Kingdom not from hence; if my Kingdom were from hence, I should have the like weapons to defend me as the Kings of the world have to defend themselves.

Quest. You will say, *What's the fighting and Wars for now? May there not be Wars and fighting for the maintainance of Religion and the Kingdom of Christ?*

Answ. Now to that I answer thus, That the Church hath not these weapons, as a Church they have only spiritual, yea, and were it that any Church of God were in any place where they had not a Civil Right to the exercise of their Religion, then I confess (meerly for their Religion when the Civil Right of the State is against it) if they should take up Arms and fight for it, I think they should go beyond the Commission of Jesus Christ: they should trust Christ for his Kingdom; and we find no Warrant in al the Book of God for to take up weapons meerly for the defence of Religion. And therefore in the Primitive time they

never took up weapons, al their armor were prayers and tears.

Obj. *But we do* (you'l say) *now; are not our waies for the defence of Religion.*

Ans. Now to that it's cleerly answered thus, Our Wars are for the defence of the Civil Right we have to the outward practice of our Religion, and so by weapons we may defend our Civil Right, that is, if we live in such a State where we have Civil Right by the Laws of the State to the peaceable enjoyment of our Religion, if any shall come to disturb us, then by the vertue of our Civil Right we may take up weapons to fight and defend our selves with; I but this is not as a Church, nor meerly for Religion, for if now the Civil State should be so changed that the Supream Power should be against the waies of Religion, yet for civil things they would defend us, but for the waies of Religion they were against us in it, I confess in such a case for men that have no Civil Authority at al to take up weapons, to force any practice or way of Religion, this would not be warrantable by Christ, and by this we should fight for the Kingdom of Christ by other weapons than ever Christ hath appointed: but now, when we have the civil Power, the Civil Magistrate may grant Civil Liberty, and Civil Liberty for the outward practice of Religion, and so we may defend such a Right as this for the peaceable practice of our Religion, that none should come to force any other false Religion upon us. But now, the Kingdom of Christ is not of this world, the weapons of Christs Kingdom are spiritual weapons; and in those times when there were no outward weapons to defend the Kingdom of Christ, as in the Primitive times when all Civil States were against the Kingdom of Jesus Christ, Did it not thrive? We are ready to say, Al Religion wil be taken away except there be such compulsary waies; I do not say but there may be compulsion to keep men from mischieving of others in things that are against the foundation. But now for the raising up of the Kingdom of Christ we know that when there was no compulsary waies, yet the Kingdom of Jesus Christ went on and flourished as much as ever it hath done since, so that the Kingdom of Christ is not of this world, he hath not committed to his Church those weapons that are carnal, all their

weapons

weapons are weapons that are ſpiritual, to prevail with the hearts and conſciences of men and no further. And if we did underſtand this aright, it would mightily quiet our ſpirits; and the more we did reſt upon the weapons Chriſt hath appointed in his Word, the more we did look into the Armory of the Goſpel to find what weapons there are there againſt Errors and abuſes in his Church, the more we ſhould have the Kingdom of Chriſt prevail amongſt us.

Eightly, *The Kingdom of Chriſt is not of this World*: That is, the Priviledges of Chriſts kingdom are not worldly priviledges but ſpiritual, and Divine, and Heavenly Priviledges. Men that live in ſeveral kingdoms have ſeveral priviledges, ſome in one way, and ſome in another; ſo every ſociety of men, and every kingdom have priviledges, men that are ſubjects of ſuch a kingdom, they have the priviledges that belong to ſuch a kingdom. We plead for many priviledges as we are the free born ſubjects of *England*, that the people have a right to by their freedoms, being born free ſubjects, as thoſe that are above them have a right to that power that they have. So now in the kindom of Chriſt, there are ſome priviledges that thoſe that are in the kingdom of Chriſt have that others have not.

As now, When any man comes into the kingdom of Jeſus Chriſt, Oh he comes to partake of a great many excellent priviledges, being once made a free Denizon in this kingdom of Chriſt, he comes to have a great many priviledges that others have not. But of theſe I ſhall treat more Particularly afterwards.

Ninthly, *The Kingdom of Chriſt is not of this world*; the penalties and puniſhments that Chriſt hath in his Church are not worldly; I do not mean only external ones, for they may be refer'd to that head of the weapons of Chriſt; but we take them under another notion; Thoſe that are truly the ſubjects of Chriſt they may be under penalties: You think that thoſe that are beleevers cannot be chaſtned for their ſin; as if there were no penalties in Chriſts Kingdom; I confeſs they are delivered from the penalties of the Law; But Chriſt inflicts penalties as he is King, there may be penalties in Chriſts kingdom. And the right underſtanding of this would much help us in that point;

Whether Beleevers may be chastised for sin or no, though they be Beleevers?

Oh they wil say, *No.* Why? *Because Christ hath satisfied the Law fully, and how can God require it in them?*

I confess the Law cannot; but Jesus Christ in his administration as he is King, not as he is the Judg of the Law, but as he is the King over them, he may inflict Chastisements upon them; they may in Christs Kingdom have some chastisements, they cannot be carried out of that Kingdom to have the chastisements of the Law, but in Christs Kingdom Jesus Christ many times inflicts spiritual chastisements upon them, by hiding his face from them for sin, and by many spiritual discertions; and such men as are but by outward profession under the Kingdom of Christ, and do seem to be his Subjects, and are not so indeed, the Lord inflicts spiritual Judgments upon them, as hardness of heart, blindness of mind, reprobate sences; and I beseech you observe it, The Lord Christ doth not so much observe the way of outward judgments upon wicked men that are in the bosom of the Church, as he doth observe to inflict outward judgments upon the Heathens and others that are out of the bosom of the Church; no, Christ hath other manner of punishments for those that are in the Church, though now and then Christ doth inflict outward judgments upon them; but the main thing that Christ looks at in his Church, is, To reward with spiritual rewards; as righteousness and peace, and joy in the holy Ghost, and the like; so he doth inflict spiritual punishments: Those that are professors in the Church and naught and vile, it may be God may prosper them for a while as wel as others outwardly, Oh but the punishments of Christ in his Kingdom they are spiritual, your souls are bound over to Eternal death, your hearts are hardned, your consciences are benum'd, and that's more dreadful wrath a great deal than if the Lord Christ should punish your bodies, or take away your estates, those are punishments in Christs Providential Kingdom, but the penalties as Christ is the King of the Church they are ever spiritual punishments which we should more fear and tremble at a great deal. Thus the Kingdom of Christ is not of this world.

Now

Now I should have shewed you how this Kingdom of Jesus Christ wil certainly prevail in the world, let the world do what they can. In *Psal.* 2. *Yet have I set my King upon my holy Hill.* It wil at length prevail over al the world, and bring under al the Kingdoms of the world to it; but when it hath done so, then there shal be a new world: Certainly there is a time that Christ shal have the Kingdoms of this world to reign over them in another manner than now he hath, and that is at the end of the world; I wil give you a Scripture or two about that. *Revel.* 11. 15. *The seventh Angel sounded, and there were great voyces in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ; and he shal reign for ever and ever.* That is, He shal subdue the kingdoms that were of this world, and then he shal reign; he shal reign for ever and ever. Now they are the kingdoms of this world, but when he reigns, it is in this manner that is here spoken of, it is in another world, as appears in *Heb.* 2. 5. *For unto the Angels hath he not put in subjection the world to come, whereof we speak.* Here the Apostle shews that Christ is above the Angels, for he hath not put in subjection the world to come unto the Angels; therefore there is a world to come wherein Christ shal have a further dominion than yet he hath: and *Adam* was a Type of Jesus Christ in this, *Adam* he had the command of this present world. Now in this world Christ doth rule but in the midst of his Adversaries, but there is a time coming that Christ shal have al under him; as *Adam* in his Innocency had the whol world under his feet: And Christ doth promise unto his people in *Rev.* 3. 21. *To him that overcometh, wil I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* Mark, it seems there is a Throne of Christ yet that hath not been, for here's a promise, that he wil set them upon his Throne as he sits upon his Fathers Throne: Now Christ rules together with his Father, but saith he, You that are my Saints, and my Subjects now, you shall sit upon my Throne.

I but you wil say, *That is in Heaven (in Heaven indeed the Saints shall reign.)*

Nay, It cannot be meant of a kingdom wherein the Saints shal

ſhal ſit eternally with Chriſt in Heaven: I might give you many Scriptures for that, but I wil only give you one Scripture, 1 *Cor.* 15. 28. *And when all things ſhal be ſubdued unto him, then ſhal the Son alſo himſelf be ſubject unto him, that put all things under him, that God may be All in All.* Here he tels us that there is a time that God ſhal be All in All, both unto Chriſt, and unto his Saints; yea, and you ſhal find in this chapter, that Jeſus Chriſt ſhal give up the Kingdom unto the Father (ſpeaking of the time of the reſurrection) when al ſhal riſe again; and when that ſhal come, the kingdom ſhal be delivered up unto the Father; ſo that this is a time before the general Reſurrection, that Chriſt ſhal ſit upon the Throne, there is yet a time between this and the Saints being in Heaven, when the Saints ſhal ſit upon Chriſts Throne (as he upon his Fathers) in another manner than now they do: Therefore ſurely Chriſt ſhal have the Kingdoms of this world ſubdued unto him in another manner than yet he hath; and for the proof of it, do but read the 7. chap. of the Book of *Daniel*, and you ſhal find abundant of proof; there ſhal be abundant deal of glory in that kingdom of his, there he ſhal have attendants to purpoſe, thouſand thouſands adminiſtred unto him, and ten thouſand times ten thouſand ſtood before Chriſt; and though there was a Judgment and the Books were brought, yet it's apparant afterwards, that the Scripture ſpeaks of a time that ſhould be before the Saints ſhould come to Heaven; for he ſaith this, *That as concerning the reſt of the Beaſts, they had their Dominion taken away; yet their lives were prolonged for a ſeaſon*: Therfore it is not meant at that time when the Saints ſhal aſcend up into Heaven with Jeſus Chriſt, for the Beaſts had their lives prolonged for a ſeaſon and time after that: But ſaith he in ver. 18. *The Saints of the moſt High ſhal take your Kingdom, and poſſeſs it for ever, even for ever and ever.* And in ver. 21. *I beheld, and the ſame horn made war with the Saints, and prevailed againſt them until the Ancient of daies came, and judgment was given unto the Saints of the moſt High; and the time came that the Saints poſſeſſed the Kingdom.* Then ver. 27. *And the kingdom and dominion, and the greateſt of the kingdom under the whol Heaven, ſhal be given to the people of the Saints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all*

Dominions

Dominions shal serve and obey him. What Dominions shal there be when the Saints are in the highest Heavens, to serve and obey Christ? He means the Dominions that are here upon the earth, shal serve and obey Christ: Therefore the Kingdom of Jesus Christ is not of this world, nor be said hereafter to be such a world as this is: but when there shal be another world, then Christ shal have a Kingdom that shal be such Glory as shal be apparent to al; and such a Kingdom as the Kings of the Earth shal come and bring their Glory to it; as in 21. of *Revelations*, you shal find, that it's said, *of the Kings of the Earth.* Read but that description of the glorious condition of the Church of God there, and you shal see this true: *And the Nations of them which are saved, shal walk in the light of it: and the Kings of the Earth do bring their glory and honor to it.* But that is in another world, not that world that Christ speaks of here in this place of *John.*

Only now do but consider a little of the excellency of this Point by way of preparation to you for the next time. It would be a notable Scripture to take off our hearts from al the things of this world. The right understanding of this would spiritualize the hearts of the Saints, would take away the offences of the cross of Jesus Christ, would help them to carry themselves through this world with a great deal of joy and triumph, and not much to regard how things go here below. *I through the mercy of God am brought into the Kingdom of Jesus Christ.* And I find the whol tenor of Scripture carries it so, that the Kingdom of Jesus Christ is not of this world, but in a spiritual way, Oh then, let me have spiritual mercies, let me enjoy Jesus Christ in the way of his spiritual Kingdom; and farewel the world, and al things under Christ. Truly Christians are not acquainted with this Point of the spiritual Government of Jesus Christ in his Church, and how God the Father hath so ordered things, that *In* this world Christ should have a Kingdom, but out *Of* this world.

And blessed are they that have by the holy Ghost an inlightning to understand this Mystery, to see the reality of it indeed, That the Kingdom of Christ is not of this world.

SERMON

SERMON II.

JOHN 18. 36.

Jesus answered and said, My Kingdom is not of this world.

MAny Particulars I past over the last day briefly, which I told you would need some further explication. I'le give you some few things about that, and then proceed to Application of all.

The Priviledges of this Kingdom of Christ, they are not of this world. I'le name a principal one; and this is the priviledg of al that are under the Kingdom of Christ; *That all businesses, transactions between God and them are in the Court of Christ the Mediator*: They are not in the Court of exact and severe Justice, but they are to be tried for their eternal estates, and for al they do in the Court of Christ, in his Kingdom; which is a mighty priviledg the Saints have. As kingdoms have several priviledges: it's a greater priviledg to be tried in one kingdom than in another, Al men and women in their natural estates, not under the Kingdom of Christ, they are to be tried in the Court of Justice, *i.e.* the Court of Gods Providential Kingdom, and there they are either to be acquitted, or condemned by the Law; that's the way of Gods proceedings towards those that are under his Providential Kingdom, only to be deale withal according to the Law. But al those that are under the Kingdom of Christ, have al their businesses, in reference to God, tried in another Court, tried in the Court (as I may so cal it) of the Gospel, in the Judicature of Jesus Christ, for Christ he is as Mediator to them, he is the Judg to pass al sentences concerning them: and the right understanding of this would much help in the point of Beleevers being

being chaſtiſed for ſin; it's true, they are not chaſtiſed by judgment out of the Court of Law as other men are; but they are chaſtiſed by Chriſt that hath the Judicature committed to him, and the Adminiſtration of al things, eſpecially concerning his Church and People, and by a ſentence from him chaſtiſed; not by a ſentence from the Father, as he is the Judg of al fleſh proceeding according to the Law. This is the main thing which we ſpake to before. But yet there are divers other things.

2. *That all that are in Chriſts Kingdom, are Free-men*, they are delivered from bondage: al that are out of this Kingdom are bond-ſlaves, they are under the Prince of this world, (that is, the *Devil*) and in ſlavery unto him; they are al as vaſſals under the Law, in bondage, and have no other ſpirit but a ſpirit of bondage in them, they are ſlaves to ſin, they are under the curſe of the Law: But now being brought to the Kingdom of Chriſt, they are made free, they are free Denizens of Heaven.

3. And then from hence follows in the third place: All that are in Chriſts Kingdom, have the priviledg of a free trade to Heaven, they have free traffick to Heaven: there is now a bleſſed intercourſe between Heaven and them, that they have by being ſubjects of this Kingdom: As we know the Subjects of this Kingdom have many Freedoms that Forreigners have not, that thoſe that belong to another Kingdom have nothing to do with. So the Subjects of Chriſts Kingdom have a freedom of coming into Gods preſence, of trading to the promiſed Land that others have not; others are caſt out of Gods ſight, and cannot trade to Heaven ſo as Bekevers do that are brought under the Kingdom of Chriſt.

4. *By vertue of this Kingdom they come to have right unto all the Ordinances of Chriſt*: And only by this we come (I ſay) to have right unto them, ſo as to be our own. Indeed, Chriſt for the ſake of ſuch as are his Elect ones, that he intends to bring into his Kingdom, he ſends forth his Word, the preaching of the Word unto them; but when they are brought into his Kingdom then they are under the Miniſtry of the Word in another way, Chriſt then is their great Paſtor and Shepheard, and ſo his Miniſters are in a more peculiar manner Paſtors and Shepheards unto them. And beſides, there are other Ordinances that they have

nothing to do withal til they be brought into the Kingdom of Chriſt; namely, the ſeals of the Covenant, with ſome others that might be named: That's the great priviledg of thoſe that are under the Kingdom of Chriſt, to have right to al Ordinances; Certainly al Saints and Beleevers, have right unto al, but they are to come in an orderly way to them.

5. *By being under the Kingdom of Chriſt, there is this Priviledg: Protection.* As Kings ſhould be the Protectors of their Subjects: Jeſus Chriſt hath taken upon him the Protection of al ſuch as come under him, al power in Heaveh and Earth is given unto Chriſt, and it is al exerciſed for their Protection, to deliver them from dangers bodily and ſpiritual, to protect their ſouls, they are under Chriſts Kingly power for protection; when any temptation to ſin comes, they ſhould fly unto Chriſt as King, to ſhield them from their enemies, when their ſpiritual enemies come in like a floud, then the Spirit of Chriſt ſets up a ſtandard againſt them.

6. *They ſhal certainly have victory over al their enemies:* This Kingdom ſhal never be ſhaken, let al the world conſpire what they wil againſt it, the gates of Hel ſhal not prevail againſt it, no cunning devices, no ſubtil waies ſhal ever overcome this Kingdom, no, nor any one Subject of this Kingdom. This is a priviledg beyond what is in the World. A Kingdom may preſerve its ſelf ſo as to continue a Kingdom, but many Subjects may be deſtroyed in the preſervation of it: but this is ſuch a Kingdom as there ſhal never one Subject be deſtroyed in it, that is, Al the enemies ſhal never take off one Subject from this Kingdom; indeed they may take away their bodily lives, but that is but a transferring of them to the more glorious part of the Kingdom that they ſhal attain to: Then may a Subject of this Kingdom be ſaid to be deſtroyed, when he ſhal be cut off from Chriſt, and loſe the grace that he hath received: but none ſhal be thus deſtroyed, but ſhal be preſerved by Chriſt, and ſhal certainly overcome al enemies, both inward and outward. And that's a ſixt Priviledg.

7. *By being in this Kingdom, Beleevers are made every one of them Kings:* though they be ſubjects in ſome ſenſe unto Chriſt, yet Chriſt hath made them Kings and Prieſts unto God (ſo they are

are called in Scripture.) There's no Kingdom where al the ſubjects are Kings; it is ſo here, Chriſt makes al that come under His Kingdom to be Kings, and they have (according to their princely State) the Angels to their guard; as Kings have their guard where ever they go; ſo the pooreſt and meaneſt Beleever that is under this Kingdom of Chriſt hath his guard of Angels whereſoever he goes; though it be a poor ſmoky hole or Cottage that he lives in, yet it is guarded by Angels, every night they keep the door and watch about the Bed: Thus the Scripture tels us that the Angels are Miniſtring Spirits for Gods Elect.

8. The benefit of this Kingdom of Chriſt, *It is ſpiritual peace and joy in the holy ghoſt*: So in *Rom.* 14.17. *The kingdom of God conſiſts not in meat and drink, but in righteouſneſs, and peace, & joy in the holy ghoſt*; Ther's another manner of peace than the world gives. So Chriſt in *John*, 14. 17. *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.* It's the note of a learned Interpreter ſpeaking of this place, I give not peace as the world gives; the world gives peace (ſaith he) by taking away afflictions from a troubled perſon; but Chriſt gives peace by taking away a troubled perſon from affliction. His meaning is this; the worlds way to give peace, is to take away trouble from us? but the way that Chriſt hath is to take the trouble of our hearts from our affliction: the world cannot give ſo long as the affliction continues, but Chriſt gives peace though the affliction doth continue; that's thus, Chriſt He takes off the troubleſomneſs of mens hearts from the affliction; the world takes off the affliction from the trouble of mens hearts: now this is a great deal better peace when the trouble of our hearts is taken away, though the affliction continues, rather then when the affliction is taken away and trouble of heart continues, I give peace, not as the world gives peace, 'tis inward peace, the worlds is outward, the world takes away ſome trouble, but I take away the very root of all trouble; the branches are taken away by the peace of the world; that is, whereas you had not trading before, nor the freedom of your eſtates before, you ſhal have that now; but the root of al your trouble the world cannot take away, that is, *ſin*, but I take away ſin that

is the root of al trouble, We may (through the blessing of God upon Armies, Parliament, we may) come to have outward peace, that is, freedom from outward troubles; Oh but there may be vexation and trouble in our spirits in the mean time. But Christs peace is especially in the conscience and heart, within doors; we may have peace here mixt with abundance of sin and wickedness: it may be procured in a sinful way, or it may be the cause of much sin; but my peace is a holy peace, it doth further holiness whersoever I give it, my Peace is a lasting and a stable peace; peace here may be but for a few months, but my peace shal be eternally, I give peace, not as the world, that is the fruit of the Kingdom of Christ: So the truth is, though there be many outward afflictions attend the Kingdom of Christ, yet the Kingdom of Christ is alwayes in peace and in joy of the holy Ghost. That is a priviledge which we can never be crowned with but in the Kingdom of Christ, as we can never enjoy peace but here, al the peace that mens consciences have til they come under the Kingdom of Christ it wil turn to greater trouble, that peace they have and live loosly, not being subdued to the Kingdom of Christ wil turn to horror and misery; and so the joy that there is in the world it wil turn to sorrow and vexation; 'tis proper to the Kingdom of Christ to have joy in the holy Ghost; thou mayest have joy in thy cups, joy in thy dishes, joy in thy mirth and wicked company, but 'tis proper to the Kingdom of Christ to bring joy unspeakable and glorious unto the soul; the soul never knows experimentally what the joy of the holy Ghost means, til it comes under the Kingdom of Jesus Christ, it's the priviledge of the Kingdom of Christ to bring spiritual peace which passeth al understanding, and joy in the holy Ghost.

Ninthly, This is a Priviledg in the Kingdom of Christ, that al that are in his Kingdom have right to al the gifts and graces of al the Saints in the world: Whether *Paul*, or *Apollos*, or *Cephus* or Life or death, al is yours, for you are Christs, and Christ is Gods, They have (I say) right to al, al the gifts of al the Ministers of the world, and the graces of al the Saints they work for good unto them.

Tenthly

Tenthly and lastly, *They are all Heirs of Christ with an immortal Crown of Glory, that is laid up in Heaven for them.* Thus Christs Kingdom is not of this world, the priviledges of it are beyond the worlds, which can only be seen by the eyes of faith, for they are spiritual and glorious priviledges.

Quest. If you ask me, *Why is it that God the Father would not have his Son to have his Kingdom in this world? Certainly God might have given to Christ al the Government of this world, might have made him the great Emperor to have rul'd in an external way, and al his Subjects to have been in pomp and glory here below.*

Ans. But God would not have the Kingdom of his Son here in this world, for these Reasons:

First, Because that hereby he would confound the wisdom of the world, and shew the vanity of al the things of this present world, and the folly of the hearts of men that are set upon the things of this world; we look upon these things as great things, but God hath shewed that he doth not look upon them as great matters, but as things that have little value and excellency in them, and therefore he would not have his Son to have his Kingdom here of this world; surely if there were such excellent things here as men dream of, then undoubtedly Christ should have had his Kingdom of this world; but that God might confound al the glory, and non-plus the wisdom of this world, therfore he would go another way to work, God would so order things that he would fetch about the glory of his Name, and those great things that he did intend from al eternity, he would fetch them about in a way that should be hidden from the eyes of the world, in a way that should appear contemptible in the eyes of the world, and he would by this rebuke and shame al the pride, folly, and vanity of the world, there is no greater rebuke of the pride, folly, and vanity of the world, than in my Text here, that saith, *The Kingdom of Jesus Christ is not of this world.*

Secondly, *Because the Lord delights so much in the exercise of the graces of his Spirit, the spiritual working of the hearts of his Saints*: there's nothing that is *ab extra* from God, that is more delightful to him than the exercises of the graces of his spirit in the hearts of his Saints (excepting what is in the Person of Christ

Christ himself) nothing more pleasing in al the works that ever God made in which he takes more pleasure than in the exercise of faith, and humility, and of patience, and the like; and the holiness of his Saints. Now the less the Kingdom of Christ is of the world, the more bright and glorious do the graces of the Saints appear, the more do they come to be exercised; had the Saints a worldly glory and pomp here, their graces would not shine forth so eminent, there would not be such a spiritual lustre and shine upon them: but now that God may exercise, especially the grace of faith, and humility, and patience, and self-denial, and brotherly love which are so precious to him; therefore God hath so ordered things that the Kingdom of his Son should not be of this world, but it should be spiritual; (it may be) you think it a sad affliction that you have not those comforts that you see others have in the world, you have not such estates and bravery as others have, brave dwellings, costly furnitures, and fine cloaths as others have, and you cannot provide for your children as they do; I but is there the exercise of faith in God in the want of these things? the exercise of humility, self-denial, of patience? Know that these are more glorious things than if thou didst sit upon a Throne with a Crown of Gold upon thy head, and a Scepter in thy hand, and al the people prostrating themselves before thee, this were al but a childish vanity in comparison of the exercise of the graces of Gods Spirit, thou hast that that is more excellent in the eyes of God and of his Son, and in the eyes of the blessed Angels, far more excellent than these outward, pompous, glorious, glittering vanities that are here: and when thou findest by experience that the Kingdom of Christ is not of this world, Oh then think, that surely God delights much in the exercise of the graces of his Spirit in his Saints: And this is the reason why he would not have the Kingdom of Christ to be of this world.

Thirdly and Lastly, *Therefore he would not have it to be of this world, that hereafter when the Lord shal come to fetch out al his glory from those things that seem to be the most contrary, that his power and wisdom may be more glorious, and appear more evidently, that his glory may be more conspicuous*: as certainly it wil hereafter at the great Day when the issue of al the great

great deſigns that God had in ſending of Chriſt into the world, when the iſſue of al ſhal come and be accompliſht, then the Name of God wil be ſo much the more honorable to al eternity, becauſe he hath wrought out ſuch glorious things, from that which did ſeem to the eye of fleſh to be ſo mean and contemptible.

APPLICATION.

But by way of Application; and that ſhal be built upon the conſideration of the Point more generally; and upon the Reaſons that are named, why the Kingdom of Chriſt is not of this world.

From hence follows thus much in the firſt place, *That if the Kingdom of Chriſt be not of this world, then there is a happineſs beyond the things of this world to be had*; that we muſt certainly conclude and determine: If we beleeve this Point, That Chriſts Kingdom is not of this world, we muſt lay down this for a certain and infallible ground that we may build upon, That there is a happineſs to be attained unto, that is beyond this world, for ſurely there is a good in the Kingdom of Chriſt, there is ſomwhat beyond this world for the ſouls of the children of men to look after as their chief good, as their happineſs; that's a conſectory that follows from it. The Kingdom of Chriſt whatſoever it be, it's a glorious Kingdom, it is the Kingdom of his dear Son (as the Scripture ſpeaks) and therfore very glorious: And al the glory of the Kingdom of *Solomon*, it was but to typifie out the glory of the Kingdom of Chriſt; now that is not of this world: therefore there is ſome glory beyond that of this world: and it is a good ſign of a ſpiritual eye, and a ſpiritual heart, to be able to ſee an excellency and glory that is beyond this world; to be able to look higher and further than this world can: We think that al the good things that God hath to communicate to the children of men, ſhould be here on earth; but I beſeech you conſider of it: can we think in our conſciences that al the good things that God hath to communicate to ſuch as he loves ſhould be here in this world? certainly, no. Conſider therefore that al the good things that God intends for his people, are not of this world.

Firſt, It's called, An evil world. Truly it's no great matter, and we

we should not account much that the Kingdom of Christ is not of this world, if we consider these things:

First, That this world is an evil world. *Gal.* 4. We are delivered from this evil world.

Secondly, It's a world, that the Devil (in Scripture) is called the god of, and the prince of this world; 2 *Cor.* 4. 4. *Whose eyes the god of this world hath blinded.* Surely all the good things that God hath to communicate to his Saints, are not of this world, that is an evil world, that is a world that the very Devil is god of it (in Scripture Phrase.)

Thirdly, A world, all whose bravery, and pomp, and glory, it is not of the Father, 1 *Joh.* 2. 16. you have an Epitomy thereof what the excellency of the world is, for saith he, *All that is in the world, the lusts of the flesh, lusts of the eyes, and the pride of life*: Under these three heads are all things that the men of the world look upon as desirable; either they are the lusts of the flesh, the lusts of the eyes, or the pride of life: But saith he, All that is in the world, is not of the Father, but is of the world. Surely the chief things that God hath to communicate to his Saints, are not of the things of this world; for all that is in the world, is not of the Father; And wouldest not thou have the riches of the Father? 'Tis true, God is the Creator of all things, and hath the dispose of all things; but that that the men of the world look upon as the excellent things that are here, they are not of the Father, they are none of the good things that God the Father hath to bestow upon his children; and therefore surely, there is a happiness beyond the things of this world. Oh my Brethren, that I could but so take off the hearts of people by this point from the things of this world, as to make them look after the Kingdom of Christ that is not of this world; for you see that all that is here in the world, the Scripture saith, it is not of the Father.

Fourthly, *As all the excellent things are not of the Father, so the truth is, all the glory that is in the world it is but darkness, it is a dungeon of darkness to a spiritual eye*: As the Bats can see in the night; so the men of the world they think they see some glittering here in the world, but in the language of Scripture, and to spiritual hearts, it is but darkness: Hence the Apostle,

Eph.

Eph. 6. 12. *For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world.* Rulers of the darkness of this world are unclean spirits, spiritual wickednesses; the Devils are the Rulers of the darkness of this world, this world it hath a darkness in it, and therefore surely the chief good things that God hath to bestow upon the Saints, they are things that are beyond this world.

Fiftly, *The world knows not God,* John 17.25. The world is that that Christ saith, doth not know the Father; *O righteous Father, the world hath not known thee.* Take men that are the wisest of the world, and have al the wisdom that this world can afford, it wil not help them to the knowledg of the Father, the world know not those excellent and glorious things that are of the Father.

Sixtly, *The world it lies in wickedness,* 1 John 5.19. (as sometimes I have opened that Scripture to you) Just as you see in a common shoar, a carrion, a dead dog that lies over head and ears in mire or mud in a common shore, and in its own filthiness: so the whol world lies in wickedness, the wickedness of the world is like the common shoar, in which there is nothing but filth and dirt; and the world as a dead carrion lies in its own pollutions: surely then there are other things that God hath to communicate to his Saints than the things of this world; and we should not be offended though the Kingdom of Christ be not of this world.

Seventhly, *The world it passeth away with the lusts of it,* 1 *John* 2. 17. it is a notable Scripture for that: *And the world passeth away, and the lusts thereof; but he that doth the will of God, abideth for ever* (speaking before of what was the glory of the world) and it passeth away with the lusts thereof. Mark, not only the things of the world passeth away, but the very lust to those things passeth away: As now, men and women who have their healths, and live bravely for a while, Oh! how greedy are they for the contents of this world? how doubtly long and desire that they might have such a merry Meeting with such friends, and such cheer, and such comings in; *they make provision for the flesh, to fulfil the lusts thereof.* But now (mark) within a little while, not only these comforts shal be taken from them, but the very

luſts of them ſhal paſs away; that is, they ſhal have no mind in the world to them: Take a poor man that was wont to long for theſe things, when he lieth upon his ſick bed, at the point of death, now he looks upon theſe things as thoſe things that are dry leaves, he hath no mind to them, not ſo much as a fanſie after theſe things, al the varniſh of the things of the world are gone in his eyes, he taſts them no more than the white of an egg, yea, the deſire of his heart is dead to them: as now, a man that luſted after drink, when his deſire is ſatisfied, the very deſire after it is gone; and one that liv'd in gluttony, when his body is a little diſtempered, the very luſts thereof paſſeth away: ſurely there are other things that God hath for his people than the things of this world.

Eightly, *There muſt be ſomwhat elſe beſides the things of this world*, for Chriſt himſelf is not of this world, *John* 8 23. Are al the good things that the Father hath to communicate, of this world, and not Chriſt himſelf of this world? Let me tel you, Chriſt is the greateſt gift that ever was given, or poſſibly could be received, and yet Chriſt is not of this world; therefore there is ſomwhat elſe beſides the things of this world, that God hath for ſome of the children of men, that he intends good unto.

Ninthly, The Saints are ſaid, not to be of this world, *Joh.* 15. 19. & 17. 14. If they be not of this world, then their happineſs is not here, God hath other happineſs for them than that which is here.

Tenthly, *The Scripture makes it to be a ſign of a child of wrath that he walks according to the courſe of this world* (in 2 *Joh.* 2.) this is enough to deſcribe a child of wrath.

Eleventhly, *It's made a ſign of one that is an enemy to God*; and that's hateful before God, that is a lover of this world, *Jam.* 4. 4. And 1 *Joh.* 2. 15. *He that loves the world, the love of the Father is not in him; and the friendſhip of the world is enmity to God* (ſaith the holy Ghoſt in thoſe two Scriptures) if ſo be that in the world there were the ſpecial things that God hath to communicate to the children of men; certainly then God would have his people to love the world, he would ſay, love theſe things for theſe are the fruits of my favor and love, theſe are part of the riches that I have to communicate to thoſe that I intend good to;

and

and therefore delight in theſe, expatiate your heart in theſe: Oh no! ſaith the holy Ghoſt, whoſoever loves the world is an enemy to God. And, if the love of the world be in you, the love of the Father is not in you: ſurely then here are not the things that God intends for the children of men.

Twelfthly, *The world is that that ſhal be condemned*, 1 Cor. 11. 32. *That ye may not be condemned with the world*, that notes that God intends to condemn this whol world, al theſe things are under the ſentence of death, and al the men of the world are condemned before God; and therfore theſe are not the things that men ſhould ſo much look after to make them happy.

Thirteenthly, Take al the world together; the Scripture ſpeaks by way of ſuppoſition, *That a man may gain the whol world, and yet his ſoul be loſt for ever*; If one man could get al the world into his poſſeſſion, and thereby loſe his ſoul, it would be an il bargain; the world then hath no ſuch excellency in it as that we ſhould place our happineſs in it; God hath ſomthing elſe for his people than theſe things that are at the beſt under Moon-vanities.

Fourteenthly, *If Chriſts Kingdom be not of this world, then certainly thoſe that are of the world are not of his Kingdom*; for theſe two cannot ſtand together, that Chriſts kingdom ſhould not be of this world, and yet that thoſe that are of the world, ſhould be of his Kingdom; if ſuch as are of the world are none of his kingdom, then certainly a worldly man or woman is not of the kingdom of Chriſt, Chriſt owns them not as under his kingdom, they are Vagabonds and Runnagates not under the Protection of Jeſus Chriſt, not partakers of any priviledg of Jeſus Chriſt.

Queſt. You wil ſay to me, *How ſhould one know when a man is a man of this world? The Scripture makes a plain diſtinction of ſome that are of this world, and ſome not; the beſt of all you wil ſay they have hearts worldly enough, and they deſire to have the comforts of this world as wel as others?*

Anſw. Well, though there are ſome, yet we had need look to our ſelves, to examine whether we be of the world yea or no, for there lies thus much upon it, That if we be of the world, we are not of the Kingdom of Chriſt. Now I would give you but theſe three notes of a man of the world.

The first is this: *One that is a man of the world is such an one as could be content if God would let him live here in this world, and enjoy what he doth, he would be content for to live here for ever, and could be satisfied though he never enjoyed any thing from God but what he hath received here, if he might alwaies hold it.* Here's an evident Argument of a man of the world, I mean such a man as hath health of body in this world, he hath for outwards as much as the world can afford any man, that for the properness of his body, his comliness, his health, he hath as much as the world can give, he hath convenient dwelling, with al accommodations belonging thereunto, and he hath the comings in of the world as much as his heart can desire, he hath his wife and children about him, in which he hath a great deal of delight and content: now, I would but put it to this man, What sayest thou? would not this satisfie thy heart if thou mightest alwaies be here, alwaies have thy house, and gardens, and walks, and these comings in that thou hast now, that thou mightest fare deliciously every day, and have the sweet and fat of the world, would it not satisfie thy soul, though God should never give thee any thing else but this?

I beseech you, in your own thoughts, answer even to God this question, and seriously look into your hearts, for you may know very much of your hearts upon the answer to this question, you may come to know what is like to become of you for ever, even from the answer that your consciences would give to this question: That man or woman whose conscience tels them that this would satisfie, then we may conclude, that surely that man or woman is of this world, because the things of this world would be enough for his portion: But now take a man or woman that is chosen out of this world, that is of the Kingdom of Jesus Christ, unto whom the Lord hath made known the things of another world, and the excellencies of Jesus Christ, and such a one though it had ten thousand times more than it hath, though it had what possibly can be imagined, it would say, Lord, it's true, I am unworthy of the least crum of bread that I eat, or of the least drop of water, but yet it is not al the world, nor ten thousand worlds can satisfie my soul, for the portion of it, It is nothing but thy self, the unsearchable riches of Jesus Christ,

those

thoſe bleſſed things that thou haſt revealed in that glorious Kingdom of thy Son, it's only that that can ſatisfie my ſoul for the portion of it: and if thou ſhouldeſt ſay, Wel, thou ſhalt have al the things in the world for thy portion, and enjoy them for ever, I ſhould account my ſelf in a miſerable condition, for thou haſt revealed better and higher things to my ſoul; this would be the anſwer of one that is choſen out of the world that hath a gracious heart, and is brought under the Kingdom of Jeſus Chriſt.

2. A ſecond note that I would give to know whether a man be a man of this world or no, is this, *A man of this world is one that accounts the poſſeſſions of worldly comforts, to be greater riches than any riches contained in the promiſes*; that looks upon the comforts of this world as real things, they have them in poſſeſſion: But looks upon the promiſe, as that that hath but a notion in it, as if there were no ſuch reality and excellency in the things of the promiſe; a man that dares not truſt God upon his word, upon his promiſe, without ſeeing in a way of reaſon or ſence how things may come in unto him for ſupply from the things of this world; this is a man of the world, he hath a promiſe, but things go very il with him in reſpect of his outward eſtate, in reſpect of whatſoever by ſence or reaſon he is able to diſcern, he looks upon himſelf as miſerable, if indeed God would give him in the things of the world in real poſſeſſion, that would ſatisfie him, but not the promiſe; This is an evidence of a worldly heart, that regards more the poſſeſſion of the things of the world than the promiſe of God for proviſion for him; as for promiſes, he thinks that that man is but in a ſad condition, that hath nothing but bare promiſes to live upon; here's a worldly heart that hath low and mean thoughts of the promiſes. But now, one who is taken out of this world, and tranſlated into the Kingdom of Jeſus Chriſt, regards more to have a promiſe to live upon, than to have poſſeſſions to live upon: Promiſes in the word are greater and more real things to that ſoul than any Bills or Bonds from men can be, he can live better upon a Promiſe, than upon Bils, or Bonds, or Leaſes, or any ſuch things in the world: Haſt thou found ſuch a principle within thee, that canſt cloſe with the promiſe, and canſt bleſs thy ſelf in the promiſes, I have title to,

and

and an interest in many Promises in the Book of God, for life and godliness are more to me than al the Treasuries of *Egypt*, and though I do not enjoy so much in the hand as others, yet my heart hath enough, because it is possest by Christ, in whom al the promises are *Yea*, and *Amen*; that is, sure and infallible. *God is faithful who hath promised*; this is an argument that thou art taken out of the world, and taken into the Kingdom of Jesus Christ; but otherwise, thou that canst not trust God for thy outward estate, body and soul upon a promise, this is an evidence of one that hath his heart set on the world.

3. A third sign of a man of this world, is this, *A man of the world blesses those that are like himself, looks upon, and measures the happiness or misery of other men, according to what they do enjoy, or according to what they do enjoy in this world*: They cal the proud happy; I mean by this they measure the happiness of other men, according to what they have of the world, and think that the meer enjoying of worldly accommodations is enough to make men happy, notwithstanding they see them to be very wicked and sinful, yet so long as they flourish as a green bay tree, yet rejoyce in them and with them, yea, get themselves in the midst of the guilt that is upon them, when conscience (as a woolf in their bosom) flies in their faces, yet they can bless themselves in the enjoyment of outward comforts, and set that against any trouble of mind whatsoever, as if so be it were enough to make up their comforts: I have been at such a place, and contracted such guiltiness upon my soul, committed such sins, Oh! what shal comfort me now? well, he comes home, and sees al wel about him, his house furnished, his table spread, means coming in as a floud, and this quiets him: here's a worldly heart: whereas were the heart taken off from the world, the possession of al without Christ would never calm a conscience that hath any guilt upon it; when I have contracted any guilt upon my soul, although I see al wel about me, Oh! til I have an assurance from the Holy Ghost the Witness of the Spirit, that the guilt of my sin is washt away in the blood of Jesus Christ, what wil al these do me good? I have these and these comforts, Oh! but I have an unclean conscience, a leprous soul: Doest thou set the good things here to countervail the evil of sin? Certainly, thou

art

art a man of the world, thy name is written in the earth, thou art but living duſt and aſhes at the beſt. And the world is like to be the only portion of thy ſoul, thou art a ſtranger to the Kingdom of Jeſus Chriſt. That's the ſecond uſe.

Uſe 3. the third Uſe ſhould have been this: Here we ſee the main thing that doth hinder people from the Kingdom of Jeſus Chriſt: What is that which keeps off men from comming under the Scepter of this King of Saints, from ſubiecting themſelves to His Kingdom? Certainly, this point ſhews it Cleerly, His Kingdom is not of this world, were the Kingdom of Jeſus Chriſt of this world, then people would flock into it, Who would not joyn in ſuch a Kingdom and be a member therof, where he could have worldly glory and pomp and riches and bravery; but now becauſe it is not of this world, therefore they ſlight it: As I remember we reade in the Goſpel of *Herod*, that when he heard of the great Miracles that Chriſt wrought, *Herod* ſent for Chriſt, and he longed a great while to ſee Jeſus Chriſt, but when Chriſt came, and he ſaw Him a poor, mean, contemptible man to the outward eye, he thought to have ſeen him to have done ſuch and ſuch great things, and to have been ſuch a man as not the like upon the earth. But Chriſt contemn'd *Herod* as much as *Herod* contemn'd Him, and Chriſt would not ſhew his glory before *Herod*, but appeared in his outward meaneſs, and the text ſaith, Herod *ſet Him at naught*, he ſet Him at naught when he ſaw him ſo outward contemptible: And ſo it is reported of the Roman Emperors, that hearing that Chriſt ſhould be the King of the Jews, and that out of *Davids* ſtock there ſhould come a King of the Jews, they ſought to deſtroy al of that family that they could find out, and al the tribe of *Judah*: But afterward, when they found out ſome that were of the Kindred of Jeſus Chriſt, and ſaw that they were poor laboring men, that labored with their hands to eat their bread by the ſweat of their brows, they ſet them at naught and contemn'd them; certainly, this is the great offence to the world, that the Kingdom of Chriſt is not of the world, and as Chriſt ſaith, Wo to the world, becauſe of offences; ſo wo to the world becauſe of his great offence, Chriſts Kingdom being ſo ſpiritual, hence it is that the world receives Him not, in 1 *John*, 10. And ſo in *John*, 14. 17. *Even the ſpirit*

of

of truth whom the world cannot receive: Mark, the world cannot receive the spirit of truth, the world receives not Christ, and it cannot receive the spirit of truth. If you speak of the world to men, then they savor of those things, come to a man and tel him of a good bargain on the Exchange, he wil listen to you, and remember what you say, but come and speak to him of the great things of the Kingdom of Jesus Christ, of the glorious priviledges of that Kingdom, only ther's a sound in the air, and it passeth away, and takes no impression at al on the heart of one that is carnal, 1 *John*, 4. 5. there you have this expresst fully, the very guize and way of a carnal heart, *They* (saith the text) *are of the world, therefore speak they of the world: and the world heareth them*: those that are of the world, they speak of the world and discourse of the world, and savor the things of the world, and the world heareth them; but now, let a man come and tel them of things that are heavenly, of a godly pearl, of Jesus Christ, they savor not those things; and they hear them not: Oh! 'tis from hence that men come not into the Kingdom of Jesus Christ, because it is not of this world. What's the reason that there are more comes into the Kingdom of Antichrist than into the kingdom of Christ? *Revel.* 13. 3. *The whol world wandered after the beast*, saith the text, because they are of the world, and Antichrist doth set up a worldly Kingdom instead of Christs Kingdom, and men that are of the world they flock after Antichrist; and hence it was, that your great rich men in places where the Gospel hath not been, they were Papists, or Popishly affected, so that therefore the Papists make outward prosperity to be one badge or sign of the true Church; hence it is that popery is so suitable to worldly hearts, and the holy Ghost prophesied before hand, that the whol world should follow Antichrist, only here and there a few poor ones Jesus Christ chuses out of this world to follow him, for his Kingdom is not of this world.

One Particular more, in a word, seeing the Kingdom of Christ is not of the world, then a worldly heart is the most unbeseeming thing in one that professeth himself to be a Christian, of any thing that can be in the world: If Christs Kingdom be not there, certainly thy heart should not be there: Thou that

professest

professest thy self to be as the Kingdom of Christ, which is spiritual and Heavenly, and yet thou a worldly earthly heart, I say, it is the most unbeseeming thing that possibly can be: what! for a Professor of Religion to have an earthly, covetous, worldly heart?

By that that I have already spoken in shewing the vanity and the evil of the world, and the great evil of loving the world were enough to strengthen this use; but now that that I intended should have been to speak, especially to those that are Christians, that have hopes that God hath made them partakers of Jesus Christ, and would be loth to lose their hopes in the good things of the Kingdom of Jesus Christ for ten thousand Worlds, and yet there doth remain much worldliness in their hearts to this day, surely, this is not beseeming one of the Profession that thou makest, it is no honor unto thy King, the Lord Jesus Christ; worldly Professors, they are great dishonors to the Kingdom of Jesus Christ; when there shal appear no difference between those that we account to be men of the world, and such as we hope are chosen out of the world; Oh! how is Christ dishonored by this? Look but upon the lives of Christians that profess Religion, and one would think that the Kingdom of Christ were a Kingdom of this world rather than any thing else; for I say, to outward appearance, though it may be Christ may see some integrity within the heart, yet to outward appearance there is even almost no difference between them, and the men of the world.

It doth become Christians to live so in their whol course, as to make it appear that they are men and women above the world, whose Conversations are in Heaven, that they do beleeve that the Kingdom of Jesus Christ is not of this world.

SERMON III.

John 18. 36.

Jesus Answered and said, My Kingdom is not of this world.

WHAT this Kingdom of Christ was, and how different from the Kingdoms of this world we have already opened unto you.

The fourth Use which we are to proceed in, is: If the Kingdom of Christ be not of this world, then of al dispositions, a worldly spirit is most unsutable to those who profess themselves to be of the Kingdom of Christ. Certainly then, such as are Beleevers, that are come under the Kingdom of Christ, they must not be of earthly hearts: We find the Apostle in the Epistle to the *Ephesians*, doth rank Covetousness, and uncleanness together: and saith of them both, in the 5. Chapter, 3. Verse, *Let it not be once named among you, as becometh Saints*: So that a Covetous heart after the things of the world, it is such a disposition, as it should scarce be named among Saints no more than whoredom, they should abstain from it as from whoredom, *as it becometh Saints*. It is the most uncomly thing for a Saint of God, one of the Kingdom of Christ to have a covetous heart for the things of the world that possibly can be. *As it becomes them*; it doth not become you. And *Luther* that was a great man for the promoting of the Kingdom of Christ, he is bold to profess it, That of all sins, he was scarce ever tempted to that sin, he found nothing tending almost that way; though it's true, there is no sin, but we have the seeds of it in our hearts; but yet he found his spirit

spirit most above that worldly sin, because he was so much taken up with Jesus Christ. And indeed, the more any soul is taken up with the excellency of Christ, and with the glorious things of his Kingdom, the more vile will the things of the world be to them. *We look not at the things that are seen* (saith the Apostle) they are not things to be looked at, *But at the things that are not seen.* And in *Gal.* 6. 14. the Apostle *Paul*, that was the great man for the promoting of Christ in the world, and the setting up of his Throne; he professes, *That he was crucified to the world, and the world was crucified to him*: That is, he look'd upon the world but as a crucified thing. What esteem would you have of a man that is hanging upon a Gallows? Al the world was to him no otherwise, was a thing crucified to him, and he was crucified to the world, the world cares not for me, and I care not for the world, I am quit with it that way, and do as much slight, and contemn the world, and trample it under foot, as the world slights and contemns me, and tramples me under foot. This should be the disposition of a Christian that is under the Kingdom of Christ: for now it is to converse with things of another nature: And therefore you find that Christ, he saith of those that are given to him by the Father, they are given unto him out of the world: *John* 17. 6. *I have manifested thy Name to the men whom thou hast given me out of the world.* No men have Christ manifested unto them, but those whom the Father doth give him out of the world: Saith the Father, Here's so many of the world, and there are a select company that I will take out of this rude heap and mass of man-kind, and I'le give them to thee, Take them, and manifest thy self unto them. If this be so, that those that come under Christs Kingdom, are given unto him out of the world, then though they live in the world, they should not live as of the world.

Secondly, *They are chosen out of the world*, John 15. 19. *And they are delivered from the world by Christ.* Gal. 1. 4. *And they are opposed to the Children of the world.*

Luke 16. 8. speaking of divers sorts of people; and makes the distinction between one and another: The Lord commended the unjust steward because he had done wisely: *For the children of this world are in their generation, wiser than the children of light*: These two are opposed one to another, the children of this world, and the children of light are quite contrary one to another; for indeed one is in the Kingdom of darkness, and the other in the Kingdom of light, in the Kingdom of the dear Son of God; you must be children of light, others are children of the world; it becomes a child of the world to follow after the things of the world; but not the children of light? *You are chosen out of the world, that you may be the light of the world.* So the Scripture speaks of the Saints, That they should be the Light of the world: *Philip.* 2. 15. Now if they have as worldly hearts as others, how can they be the *Lights* of the world? Oh! many that are Professors of Religion, they are indeed but dark Lanthorns, they have a Candle in them, have some kind of knowledg, but by their worldly Conversations they are made but as dark Lanthorns, that the light of knowledg and Profession that they have is so darkned by it, as none can see the Beauty and Excellency of Jesus Christ shining through them.

Thirdly, Surely it is a very unbeseeming disposition in one that is under the Kingdom of Christ to be worldly: for he is appointed to be one that shal judg the world another day. In 1 *Cor.* 6. 2. *The Saints shal judg the world.* Now there should be a great deal of difference between Judges, and those that are judged by them: if they be of the same disposition that the world is, why should any be chosen out of the world to judg them? Now al the Saints if they do beleeve themselves to be brought into the Kingdom of Christ, they should look upon themselves as those that are appointed by God hereafter to judg the whol world, and therefore they should not live so as the men of the world do, but as Judges, very precisely and strictly according to rule.

Fourthly,

Fourthly, It is required of them that they ſhould hate their own lives in this world, *John* 12. 15. Now if the Saints ſhould be ſuch as ſhould ſee ſo much excellency in the Kingdom of Chriſt as to hate their very lives in this world, then ſurely to look upon all things in this world as contemptible, as hateful in compariſon: it is not meant *Hate their lives*, that is, *Abſolutely*, but in *Compariſon*: when any comfort or preſervation of their lives in this world, comes in the leaſt competition with the furtherance of the Kingdom of Jeſus Chriſt: They ſhould look upon the comforts of their lives as a hateful thing, and look upon the very preſervation of their lives as a hateful thing: ſhal I make my life comfortable with any hindrance unto the Kingdom of Chriſt? Oh 'tis that that my ſoul ſhould abhor, and ſo ſhould I preſerve my life with doing any thing that may be any prejudice to the Kingdom of Chriſt, I ſhould look upon the very ſuggeſtion to ſuch a thing as that that my very ſoul doth abhor. And we find in Scripture that it's made an argument of Apoſtaſie, of one that's falling off from the profeſſion of Chriſt to imbrace the world, as it is ſaid of *Demas* in 2 *Tim.* 4. 10. *Demas* (ſaith *Paul*) *hath forſaken me*, but what is it that hath made *Demas* to forſake me? he hath imbraced this *preſent world*. So look upon many of your Profeſſors of Religion, ſuch as have been very forward in former times, and Oh nothing but Chriſt in their mouthes, they afterward begin to decline, and wax worſer and worſer; but obſerve them, they imbrace this preſent world, it is becauſe of ſome Honors and Eſteem, ſome Comforts, Riches, and Eſtates that they would have, or live at eaſe in this preſent world, they cannot endure the hatred of the world. So it was with *Demas* when he began to hear *Paul*, he perceived that it was a great excellency to be one of *Pauls* followers, *Paul*, he wrought miracles, and *Demas* (I ſay) thought it an excellent thing to follow *Paul*; but after he had followed *Paul* a while, he found that he was perſecuted, and he ſaw there was no preferment came in by *Pauls* preaching, nothing but blows and impriſonments,

ments. and ſcorns, and contempt, then *Demas* begins to bethink himſelf better, and thinks he was miſtaken; I had thought that this *Paul* would have been a great man in the world one day, and that by my following of him I ſhould get great matters to my ſelf; but when he ſaw that al men were ſet againſt *Paul*, and nothing but perſecution was like to betide him, and his Diſciples; *Demas* begins to bethink himſelf, And is it not better for me to keep my credit, and eſteem in this world? ſo *Demas* leaves him to ſhift for himſelf: and therefore ſaith the Apoſtle, *Demas hath forſaken me, and imbraced this preſent world.* This may be written upon every Apoſtates grave, *Here lies an Apoſtate that hath forſaken Jeſus Chriſt, and hath imbraced this preſent world.* But obſerve it, and look upon thoſe that were forward in Religion, and now are not, and ſee whether they have not more worldly hearts than before, and give themſelves up to honors, and pleaſures, and profits: Therefore it's exceeding unbeſeeming the Saints to have worldly hearts, they wil certainly Apoſtatize, if their hearts take deep root in the earth. If you find your ſpirits ſo glewed to the things of the world, that you know not how to part with them, that you know not how to live in a place, and not to have your neighbors love and reſpect, and to honor you, and to have the countenance of the Times in which you live: Do you find your hearts thus cleaving to the things of the world, like the Serpent, that duſt you eat, and upon your belly you go? know that thou haſt a worldly heart, and thou art like to be an Apoſtate from the Truth of God ere long. In *Tit.* 2. 12. the Apoſtle ſaith, *That the grace of God that hath appeared to all men, teaches them to deny all worldly luſts.* Oh my brethren! let's labor to walk worthy of our Calling unto the Kingdom of Jeſus Chriſt. 1 *Theſſ.* 2. 12. there the Apoſtle with a great deal of earneſtneſs ſpeaks to the *Theſſalonians*, exhorting them, that they would *Walk worthy of God, who hath called them into his Kingdom, and Glory.* Are you converted to Chriſt? you are called into his Kingdom; walk worthy of him: And mark his earneſt-

neſs

neſs in the verſe before *As you know, how we exhorted, and comforted, & charged every one of you, (as a father doth his children.)* We comforted you, in ſhewing you the excellency of the Kingdom of God, and the priviledges of this kingdom; we exhorted you, and we charged every one of you as a father doth his children; and what did he exhort, and charge them to? it was this, That they would walk worthy of God, who had called them into his Kingdom, and his glory. Oh! 'tis a great mercy that God hath revealed any thing of the Kingdom of his Son unto you, walk worthy of it, as it becomes thoſe that are called to be the Subjects of ſuch a glorious Kingdom as this is; and above all things, have a care, and let me warn you of this worldlineſs in the hearts of the Saints: Namely, of a crafty, cunning ſubtilneſs in the things of this life, there is nothing more unbeſeeming a Chriſtian, than a crafty cunning ſubtilneſs for the world: many men bleſs themſelves in this and they take abundance of content to think, that by their craft and cunning ſophiſtry, they can fetch about things, circumvent others, and ſo provide for themſelves in this world: I ſay, there is nothing more unbeſeeming a Chriſtian: than to be crafty and cunning in circumventing others, and providing for themſelves in matters of this world. In 1 *Cor.* 2. 12. ſaith the apoſtle, *We have not received the ſpirit of the world, but the ſpirit which is of God*, it is that we have received. There is many men (you may plainly ſee that) they have the ſpirit of the world, that's thus: I have many times wondred at it; ſome men, come and ſpeak to them about any matters of the Kingdom of Chriſt, they ſpeak ſo fooliſhly and childiſhly, either they muſt hold their peace and ſay nothing, or elſe if they do ſpeak they diſcover ſo much ignorance, and childiſhneſs that a man would wonder where the underſtandings of ſuch men are that have live'd ſo long a time in the world as they have done, and heard ſo much of Religion, and when one hears them ſpeak ſo, one would wonder how theſe men ſhould have underſtanding to live in the world: but now,

theſe:

theſe in the buſineſſes of the world they are as worldly politick, no man can out-go them there, they can foreſee al kind of dangers in any miſcarriage, and can judge of twenty things together in their thoughts, and compare one thing with another, ſee further into the world than other men; ſo that a man would wonder ſomtimes (I ſay) when one hears them ſpeaking of Religion, whether theſe men have any wit or underſtanding? but when one followes them in the things of the world, you ſhal ſee them as witty, as underſtanding, as judicious, and as cunning as any men (almoſt) can be, they have received the ſpirit of the world, and they are led by the ſpirit of the world, the god of this world hath taken poſſeſſion of them, and it's that that makes them ſo, but they have not received the Spirit of Jeſus Chriſt, they may ſay quite contrary to the Apoſtle, ſaith the Apoſtle, we have not received the *ſpirit of the world, but the Spirit of Jeſus Chriſt*: they may ſay, we have not received the *Spirit of Chriſt, but of the world*: it's true, Chriſt would have us ſo long as we live in the world, to be as *wiſe as ſerpents*, yet *inocent as doves*; the wiſdom that is for the promotion of the kingdom of Chriſt it is a wiſdom that hath an upright plaineſs in it, and is according to the ſimplicity of the Goſpel; indeed when they have to deal with wicked men, they may exerciſe a natural wiſdom, to avoid the dangers of perſecution, or to avoid the circumventing of wicked men; but when they have to deal with ſpiritual things, there the wiſdom is that that holds forth a ſimplicity of the Goſpel, that is carried on with plaineſs and ſimpleneſs of heart. The *Hebrews* have the ſame word that ſignifies a *naked man*, and a *cunning ſubtil man*. You ſhal find where it's ſaid of *Adam* and *Eve*, they were *naked*, nakedneſs of the ſpirit and ſubtilty may ſtand together, they ſignifie the ſame thing, to ſhew what kind of ſubtilty ſhould be in thoſe that are the People of God, it ſhould be that that may ſtand with a naked ſpirit, ſo as if God would diſcover the ſecrets of al their hearts to al the children of men, that they ſhould be aſhamed to have

have al their ſecrets to be opened to them: But now, the cunningneſs, that is, the cunningneſs of the ſerpent, is ſuch a cunningneſs, as men (if they were but laid open) would quickly be aſhamed of. And ſo much of the fourth Uſe, that it is unbeſeeming thoſe that are of the Kingdom of Chriſt, to have the ſpirit of the world, becauſe Chriſts Kingdom is not of this world.

5. *Uſe.* Hence we ſee the reaſon of the meanneſs of the outward condition of the people of God in this world, why is it that Chriſt hath ſo ordered things that the people of God ſhould be ſo outwardly poor in this world? *My Kingdom is not of this world* (ſaith Chriſt) Therefore why ſhould any that come under my Kingdom look for great things in this world? they muſt look to have their comfort and glory in things that concern my Kingdom, and not in the things of this world: in *Pſal.* 73. 12. *Behold! thoſe that are ungodly proſper in this world* (ſaith the Scripture.) As for men that are godly and come under the Kingdom of Chriſt, they muſt look for a proſperity that is beyond this world; God gives the earth to the children of men, and to the men of the world: Let them proſper ſaith God, here's their portion, here's al that they are like ever to have. But now for the people of God, they muſt not look ſo proſper outwardly in this world; *John* 16. 33. *In the world, you ſhal have trouble* (ſaith Chriſt:) Chriſt doth tel his Diſciples plainly beforehand, That in the world they ſhal have trouble: Never make account to have eaſe and proſperity here below in the world; Certainly you ſhal have trouble, this is not your Kingdom; and therefore *John* in the 1. of *Rev.* 9. ver. There he ſtiles himſelf in writing to the Churches: *Your Companion in tribulation, and in the Kingdom and patience of Jeſus Chriſt.* Obſerve it, *John* that was ſuch an eminent Member of the Kingdom of Chriſt; when he ſpeaks unto others that are brought into the Kingdom of Chriſt, ſaith he, I *John*, who alſo am your Brother, and Companion in Tribulation, and in the Kingdom, and Patience of Jeſus Chriſt: Theſe two may wel ſtand together

to be of the Kingdom of Christ, and Companions of men in the Kingdom of Christ, and in Tribulation: yea, mark how the Kingdom of Christ is set in the middle, Companion in Tribulation, and then Kingdom, and then Patience. So that trouble and afflictions are on both sides (as it were) of the Kingdom of Christ. And it's very observable here, *John* he doth not get himself credit, say, I *John* that was the Apostle of Jesus Christ, I *John* that was the beloved Disciple of Jesus Christ, I *John* that was a Kinsman of Jesus Christ; no, but I *John*, your Companion in Tribulation, and in the Kingdom, and Patience of Jesus Christ. If you would be the Companion of the Saints in the Kingdom of Jesus Christ, you must be willing to be their Companion in Tribulation, and in the Patience of Jesus Christ. So things are ordered by Christ, that the Saints should be in Tribulation, live in trouble in this world. When any of you that are godly shal meet with Crosses, and afflictions, (the briers and thorns which spring out of the world ever since it was cursed by God) the very thought of this Text may be a means to quiet your hearts, and not to have any risings in your bosoms against the Dispensations of God towards you: Do not I desire to fear the Lord, and follow him in al his waies? and yet, how doth the Lord cross me in this world? These murmuring, and repining thoughts wil be; yea, it may be since the time that God wrought upon me by his Word, I am more afflicted than before; Is not God displeased with me? it may be I am not in the right way because of these afflictions. Oh take heed of these temptations, let my Text come into your minds, and answer al these temptations: Christ saith his Kingdom is not of this world: since the time I was called out of darkness by the Ministry of the Word, no marvel though I meet with afflictions more than before, for I am translated into another Kingdom, which is not of this world; it pleases the Father to make Christ (who is my Captain) to be perfect through sufferings; *Heb.* 2. 10. *For it became him, for whom are all things, and by whom are all things, in bringing*

bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings. It's an excellent Scripture to quiet the hearts of the Saints in the midſt of their ſufferings. [It became him] (ſaith the Text) for whom are al things, and by whom are al things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings: The Captain of your ſalvation, yea, your King, that is the King of Glory, yet he was made perfect through ſufferings. Now you muſt go the ſame way that he did. Now if you muſt enter into a ful poſſeſſion of this glorious kingdom through ſufferings, why ſhould you murmur? *Luke 24. 26. Ought not Chriſt to have ſuffered theſe things, and to enter into his Glory?* It's a ſpeech of Chriſt himſelf. So I ſay concerning you: Ought not you to ſuffer firſt, and then to enter into your glory? Why ſhould not you come to the fulneſs of the glory of that kingdom that is prepared for you, as Jeſus Chriſt your Head came to the fulneſs of the glory of his kingdom? It was by ſuffering. Remember his kingdom is not of this world.

6. *Uſe.* Here's the Reaſon why the wicked hates the Saints. Why? they love their own: *John 15. 19. If you were of the world, the world would love you; but you are not of the world, therefore the world hates you*: you are tranſlated into another kingdom, and therefore their ſpirits are bitter againſt you, and their tongues as ſharp as a two edged ſword; you come to live by other Laws than they do; they know no other Law but the Law of the Land where they live; but you have other Laws that they do not underſtand the Authority of, you have other Rules for your Conſciences than they have; their Conſciences can yield to this, or that, according as may ſerve for their worldly ends; but now your Conſciences are ſubjected to another Authority, you cannot have your Conſciences yield up and down as they can, and thereupon they think it to be ſtoutneſs in you, but God knows it to be otherwiſe: And they wonder at this, they underſtand not the reaſon of

this, and therefore it is that they malign you, they hate you with a perfect hatred, you are Rebels againſt their Kingdom, they are under the Kingdom of Satan, but you are brought under the Kingdom of Chriſt, and ſo do Rebel againſt that Kingdom. We hate Rebels. It's true, in ſome ſenſe al the Saints are Rebels, that is, they do rebel againſt the Kingdom of Satan, and the powers of darkneſs, and if any thing ſhould be enjoyed by men, yet if it be againſt the Kingdom of Chriſt, they cannot but rebel in a ſenſe, that is, their ſpirits muſt needs be againſt it, and whatever they ſuffer, they cannot ſubmit to it; they do not rebel againſt Lawful Authority, but againſt the Kingdom of darkneſs, and the power of darkneſs; and therefore it is that the world doth ſo much hate them: When you come into the Kingdom of Chriſt you live upon other principles, and have other ends, you are a kind of ſeparated people from the world; and we know there is nothing more odious to the world, than that we ſhould be a certain kind of ſeparated people from them; the world would have al to be like themſelves, and for any kind of people to make a profeſſion as if they were call'd out of the world, and live after another kind and faſhion, and have other ſort of hopes, and comforts, and ends, and rules by which they live; Oh this the world cannot endure. So long as *Paul* was in the world, and lived as the men of the world, they loved him, and he was a man of Authority among them; but when he was called out of the world, then a peſtilent fellow, then ſeditious; this ſeparation from the world it cannot be born, there is nothing more provokes the world than ſeparation from the world, and therefore no marvel though the people of God be hated in the world, and looked upon as the Ring-leaders of ſedition: they are ſeparated from the world, and tranſlated into another Kingdom, into a Kingdom that is not of this world.

7. *Uſe.* From hence may appear the wickedneſs of the world, *that they ſhould reject Chriſt and his Kingdom.*

That

That they ſhould not imbrace it, that's not ſo much wonder; but that they ſhould hate it, and perſecute it, and reject it; there appears their wickedneſs.

You wil ſay, How doth it appear? From my Doctrine it appears thus: If Chriſts Kingdom be not a Kingdom of this world, it would do men no hurt at al, it no way would hinder any Lawful Comforts or Honors here in this world; it is not oppoſite unto the Kingdoms of the world, that is, ſo as to hinder any thing that is good in the world, the Kingdom of Chriſt may be ſet up, and the world need be never the worſe for it. Indeed, it doth oppoſe the wickedneſs of the world, but it doth not oppoſe any thing that they dare ſay themſelves to be good. *Herod* perſecuted Chriſt, becauſe he heard a King of the Jews was born: But it was without cauſe; Jeſus Chriſt he did not come to take the Kingdom of *Herod* away from him: The Kings of the Earth (the text ſaith) they conſpire together, and are engaged againſt Chriſt: it is their wickedneſs; Chriſt, he doth not envy them or their Kingdoms, they may live and be the Kings of the Earth ſtil, and yet the Kingdom of Jeſus Chriſt may go on; the truth is, that the Kingdom of Jeſus Chriſt doth not intrench upon any Civil Liberty of men, and it's their hatred to it, that makes them think it cannot ſtand with Civil Peace; the kingdom of Chriſt may be ſet up, and Civil Liberty maintained. You may have your eſtates ſtil, and yet have the Kingdom of Chriſt; and you may be in place of Rule and Government, and have outward Honors ſtil, and yet be of the Kingdom of Chriſt. It's true, if you be brought into the Kingdom of Chriſt, perhaps God may cal you ſometimes to ſuffering, but then it is ſo as you wil be willing to it, you ſhal never be called to ſuffering, but you ſhal ſee cauſe to be willing to it, you ſhal have as much good by what you ſuffer, as you have loſs of outward Comforts: but this I ſpeak, that the Kingdom of Chriſt intrenches not upon any Civil Liberties of men; they may enjoy al their Lawful Comforts, their Eſtates, their Rule, their Government: and yet the King-

Kingdom of Christ may flourish. Now what a wickedness is this? When as Christ would come and set up his Kingdom without any prejudice at all unto the worldly Kingdoms, and yet they cannot endure it: You would account that an ill Neighbor if you should come and live by him, and no way prejudice him, and yet for al that he would malign you, because you do but live by him. Thus it is with the world, they do malign Jesus Christ for living but by them: Indeed it a Neighbor comes and wil intrench upon your Ground and Liberties, you cannot bear it: Jesus Christ doth not do it. One would wonder sometimes why wicked men should be so opposite against men when they come under the Kingdom of Christ more than before. I appeal to you, when God converts a wife to be under the Kingdom of Christ, Doth that take her off from subjection to her husband? Let me assure you, it makes her to acknowledg her husband to be Lord more than before; indeed if when the wife were converted it did take the wife from subjection to the husband, then there were some reason why the husband should storm at it; but when the more the wife is under the Kingdom of Christ, the more doth she acknowledg the authority of her husband over her. And so for servants; I confess if the bringing of them by the Word under the Kingdom of Christ, did take them off from their obedience to their Masters and Mistresses, then there were some ground to oppose them from going to hear the Word; but when your Conscience tel you that the more they go to hear the Word, and are wrought upon by the Word they are the more obedient to you, why should you hate them then? why should you so malign Christs Kingdom, whenas Christs Kingdom would help you? I appeal to the Consciences of divers Masters; You have one servant that is prophane; another cannot lie in his bed in the morning, but he must come to hear the Word; now if you had Trust to commit to one of them, so that your whol Estate lay upon it, Which of these two would you trust? your Consciences would tel you that

that

that ſervant that is come under the Kingdom of Chriſt were rather to be truſted, ſo that you would truſt him in a caſe of great truſt; and yet your conſciences tel you that you hate that ſervant more than the other. Now here is the wickedneſs of men, that they do hate the Kingdom of Chriſt though the Kingdom of Chriſt doth not intrench upon them. Oh let Chriſt alone with his Kingdom, and do not oppoſe Him, He wil not oppoſe you in any thing that you can deſire as a rational man.

And for the outward Government: Chriſt would have no man to be compel'd to it, but thoſe that are convinced that it is the beſt way; He gives no ſuch rules to force any man; if you think the Government is to ſtrickt for you, that you cannot live under it indeed there may be ſomething uſed as a natural help, ſome outward means uſed to take men off from their wantonneſs and wilfulneſs: but now if it appear that you deſiring to know which is the beſt way, and endeavoring to know, and after your deſiers, and endeavors you cannot be convinced that this is the way that you ſhould walk in, Chriſt gives no rules to compel you; bnt if you belong to God, He is content to ſtay til the word and the Spirit ſhal convince you to come under His Government; Oh! why ſhould you be againſt it then, when it forces you not to come into it? Oh! be not ſuch an enemy to the Kingdom of Jeſus Chriſt, but let thoſe that beleeve another way is the way wherein they come moſt under the Kingdom of Chriſt and enjoy moſt communion with Chriſt, let them alone in that way, eſpecially when they live peaceable with you, and are every way uſeful as much as your hearts can deſire in al Civil things; living neighborly, lovingly, and faithfully with you in al things; why ſhould you malign them becauſe they know there is ſome other way wherein they may enjoy more ſweet communion with Jeſus Chriſt than your ſelves do? That is the ſeventh uſe, which ſhews the wickedneſs of the world in oppoſing the Kingdom of Chriſt, when as it is not of this world, it is not that that doth intrench upon their worldly priviledges.

8. Uſe

8. *Use*, Hence this kingdom, if it be not [of] this world, then it doth not depend upon this world; become of the world what will, the Kingdom of Christ wil go on, Men are afraid, Oh! if the Enemies should prevail, and overcome and take away our Civil Rights, Oh then the Kingdom of Christ, what wil become of that? Let us not be too solicitous about that, for the Kingdom of Christ is of another world, there is no such dependance of the Kingdom of Christ upon the kingdoms of this world, but though they were broken, the Kingdom of Christ would subsist. We indeed should labor to preserve our Civil Liberties as much as we can, yea and our Civil Liberty in exercise of Religion in a war-like way, and I should wonder that any should mistake in that, when as this hath been so declared from the beginning of the War to this time, that we may fight for the Civil Liberty we have to the peaceable practice and profession of our Religion, so far we may, and that hath been the ground of our War: had we indeed lived in such a Country, as the Christians in the primitive times, where the governors and the generality of the Country had been against it, then indeed the taking up of Arms, might have been very questionable; but now when we live in such a place where our Civil Laws are for the protection of us in the practice of our Religion, if any wil come and disturb us, we may take up Armes because we have a right to the profession of it, by the Laws of the kingdom, as we have to our Houses, Lands, and Estates, (but that by the way;) But that is the thing I aim at in this use: that though our Civil Right should be lost, yet the kingdom of Christ would go on for al that: *Heb.* 12. 28. that is a kingdom that cannot be shaken. At those times when the Magistrates were the greatest enemies unto the Kingdom of Christ: yet even then the Kingdom of Christ went on as fully as ever it hath done since that time, but the Magistrates may be helps, and there is a promise that Kings shal be nursing Fathers, and Queens nursing Mothers to the Church, but yet so it fel out that at the first when

the

the Church was in its infancy, that it did thrive as much when Magiſtrates and Civil power was againſt it as ever it hath done ſince, and thereby Chriſt would ſhew us that his Kingdom doth not depend upon this world, but the Kingdom of Chriſt doth ſtand and wil ſtand, and it doth and wil prevail to the end of the world, the gates of Hel ſhal not prevail a gainſt it, *it ſhal be more than conqueror*; and this is a great comfort to the Saints.

9. *Uſe.* If the Kingdom of Chriſt be not of this world, but of another; then hence we collect the abſolute neceſſity of living by faith, Chriſtians had need then have a principle of faith to live by, for their greateſt good is in things that are beyond this world, their very King that they obey is a King that cannot be ſeen by the eye of ſence, nor by the eye of reaſon, they had need have an eye of faith to behold their King in his glory: The Throne of this King of Saints is not a viſible Throne to be ſeen by the eye of ſence and reaſon, but by the eye of faith.

The Priviledges that we ſpake of, are not to be ſeen and enjoyed by ſence and reaſon, but by faith.

And ſo the Ordinances of this Kingdom, and the Laws and Statutes of it, they are ſpiritual, and muſt have faith to cloſe with them, and al the comforts of this Kingdom muſt be drawn in by faith, therefore it is of abſolute neceſſity that the Saints ſhould exerciſe much faith in their lives, that they ſhould live continually by faith; As the Apoſtle ſaith in 2 *Cor.* 5. 7. *For we walk by faith, and not by ſight*; it is not by ſight we walk: indeed al the good things that there are in the Kingdoms of the world, they are ſeen by ſence and reaſon, reaſon and ſence is enough to order us in the matters of the Kingdoms of this world: but now the Kingdom of the Son of God that we are tranſlated into, it is a Spiritual, an Heavenly Kingdom, ſo that the Saints muſt walk by faith, and not by ſight: therefore my Brethren, labor to ſtrengthen faith, and act your faith, and live upon faith, exerciſe faith in al your wayes, make much of Grace and Faith or you wil never have

much good in the Kingdom of Christ, but that grace will help you comfortably to enjoy, and spiritually to improve all the good things in the Kingdom of Jesus Christ to an everlasting advantage.

10. *Use.* If the Kingdom of Christ be not of this world, then the greater mercy to thy soul, that ever thou wast brought under this Kingdom of Christ: Oh! thou maiest look back unto thy former time, and know that thou hadst a worldly heart, worldly apprehensions, thy spirit was worldly, altogether for things of the world, taken with the pomp, and glory, and the pleasures of this world: How comes it to pass that thou shouldest have a Heavenly Kingdom reveal'd to thee? Whence was it that ever Jesus Christ should be known to thy soul, that was so worldly, so drossie, so earthy a soul? Thou wast as deep rooted in the world (it may be) as any, and yet that the Lord should pull thee out of the world, and reveal such a Kingdom to thee, that is such a mystery as the Princes of the world have not known, that thou that art a poor creature shouldest come to understand the realities of Christ, that the wise and learned men of the world have not known: Oh! the Free Grace of God to thee, and not unto the world! As *Judas*, (not *Iscariot*) said, How is it that thou revealest thy self to us, and not unto the world? how comes it to pass that such wise men, that bear sway in the world, they have very poor, and low, and mean, and contemptible thoughts of the Kingdom of Jesus Christ? they look upon it but as a mean notion, and a conceit of men, and the rather because they see but a few poor people that are but of mean parts that do imbrace such a way, upon that they contemn it; and through the worldly wisdom that they have, they come to undervalue it. Oh! then bless God that ever he should chuse such a poor weak wretch as thou art, for to make known the things of the Kingdom of Christ unto; and therfore of al men, your rich covetous men they are hardest to be wrought upon by the Ministry of the Word. When Christ Himself was preaching, it is said in *Luke* 16. 14. That

the

the *Pharisees* who were covetous, they *derided Him*; they *blew their noses at Him*, for that's the meaning of the Original. Like as a man that scorns and derides another snivles in the nose? that's the propriety of the word, that is here translated *derided*. Oh! a worldly heart is hardest brought unto the kingdom of Christ: therefore bless God so much the more, that hath brought thy soul to understand the mysteries of Christs Scepter, that hath translated thee into another kingdom.

11. *Use*. If the kingdom of Christ be not of this world: then they are rebuked that do seek to make the kingdom of Christ a worldly kingdom. I might name very many sorts of men that do this: I wil speak but of Three or Four.

The first is the *Papists*, those that are Popishly affected; al their way is under the name of honoring of Christ, to raise up a worldly kingdom; and therefore they make the Pope to be as an Emperor of al the world, as the king of kings; and their Cardinals and many of their Bishops to be Princes, and al in a worldly pomp, and they carry it on, and maintain it by a worldly policy, and by worldly means, and worldly weapons, and therefore stir up the kings of the earth to root out al those that are against them: these understand not the kingdom of Christ.

Secondly, Such as would conform the Government of the Church meerly to worldly Government; that because worldly men may by their prudence order things as they please in Common-wealths, so as shal be most suitable to them: therefore they falsly think, that the kingdom of Christ must be so too; that it must be suted to every Country: whereas the truth is, there is but one way of the Government of Christ in al the world. The great Argument of the Prelates was, Indeed say they, in some places there may be another Government, where there is an Aristocracy in the Civil Government; but where there is Monarchy, there must be a Bishop. Now certainly that's not the way of Christ, to sute himself in his Government, to

the Government of the world. But the Government that was in the primitive times, must be stil.

Thirdly, Such kind of men as think that the success of the Gospel, and the Ordinances do depend upon worldly things; as now, upon outward pomp: except there be some outward pomp go along with the Gospel; As now, Great preferments of those that are the Preachers of the Gospel, they think the Gospel wil be contemn'd else, and except the Ordinances be carried on in an outward pomp; They conceive that al wil be despised: except there be Magnificent Temples built and beautified, and except brave Gold and Silver Chalices, the Sacrament would be despised; and except they have their Alters, and Rails about them: with al their heathenish vanities, Christ is not worshiped. But this is to look upon the kingdom of Christ as the kingdoms of the world; but Oh no: the kingdom of Christ prevails where there is but little of the world with it. I remember I have read of one *Boniface* a Martyr, that being asked, whether it was lawful to give the Wine in the Sacrament, in a wooden Challis; saith he, *There was a time (indeed) when the Church had wooden Challises, and golden Priests; but now, the Church hath golden Challises, and wooden Priests.* No question, in the primitive times, they had very mean things in the Lords Supper, and al things were carried in a very low way to a worldly eye: but (saith he) though their Challises were wooden, the Priests were golden: and so the Gospel did prevail. Oh! it's the spiritualness of things that makes the Kingdom of Christ to prevail; many think that the Gospel cannot prevail, except it hath abundance of gingles of mens wit, and tongues, and such kind of school-boy-vanities as these are, but the Gospel never prevails by such things; but that which the world calls foolishness, that is made the power of God, and the wisdom of God to Salvation: They have carnal hearts that think that the outward pomp, and glory of the world should be such a furtherance to the Gospel, as if it should not thrive without it.

Laftly,

Lastly, Those that think that the Gospel and the promoting of Christs Kingdom depends wholly upon humane policy and strength, these do make the Kingdom of Christ to be but as a worldly Kingdom.

The last *Use* is this: If Christs kingdom be not of this world then it teaches us al for to labor to further a kingdom of Christ as distinct from the world, it is a great point that I am speaking of, about furthering the kingdom of Christ as distinct from the kingdoms of the world. Christ himself professes that he came into the world to witness to this truth: and therefore certainly we should do so likewise. It is in the very next words to my text, when Christ had said his kingdom was not of this world, *Pilate* said to Him, art thou a King then? Jesus answered, *Thou saiest I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth.* Truth, *Pilat* asked him what the truth was? but he staid not for an answer: but certainly the truth that Christ means here, is the truth of His Kingdom. Oh my brethren, it is a matter of so great consequence, that it is a special end why Christ came into the world, why He was born, that he should witness to this truth. Then certainly we should account it a great end of our lives to set to our seal to this Truth of the kingdom of Christ, as distinct from the world, let this be a great engagement on our spirits, to further the preaching of the kingdom, further it as many waies as you can, improve your Estates, improve your Credits, your Esteem, your Places for the kingdom of Christ; and then, Oh how comfortable wil your death be! though you should not live here to enjoy al the priviledges that the Saints in other ages shal have in the kingdom of Christ; yet when you die your death shal be but a passage of you into the glorious kingdom of Jesus Christ, for there's a kingdom of Christ beyond this world, though Christ wil rule Spiritually while this world lasts: but when men are taken off from this world yet they do but go into the kingdom of Christ. In 2 *Peter*, 1.5, 6. &c. with which I will conclude, and besides this, giving al diligence, *add to your faith vertue, and to vertue knowledg, and to knowledg temperance, & to temperance patience, & to patience godlineß, & to godlineß brotherly kindneß, and to brotherly kindneß charity; for if theße things be in you & abound,*

they

they make you that you ſhall neither be barren nor unfruitfull in the knowledg of our Lord Jeſus Chriſt: And ſo he goes on further in his exhortations; and in the 10, verſe, *Wherefore the rather brethren give diligence to make your calling & election ſure for if ye do theſe things you ſhal never fal for ſo an entrance ſhal be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Savior Jeſus Chriſt.* Chriſt is here a King, he rules in his Church in a ſpiritual way: but when this world is done he ſhal be a King, and if you be now godly you ſhal have an abundant entrance into the everlaſting kingdom of our Lord and Savior Jeſus Chriſt: Mark, when a Beleever dies, he goes into the kingdom of Jeſus Chriſt he goes but from one adminiſtration of it to another, but ſtil he is in the ſame kingdom of Chriſt: here's the difference between the death of the men of the world and the death of the Saints: the men of the world they are of the world, and they are under the kingdom of darkneſs, and when they die they go to the kingdom of darkneſs: and the Saints they are now under the kingdom of Chriſt ſpiritually, & when they die they go to another adminiſtration of the kingdom of Chriſt, and the more godly men are, the more abundant entrance ſhal they have into the everlaſting kingdom of our Lord any Savior Jeſus Chriſt.

Now ſuppoſe his *Excellency* that hath done ſo much ſervice for the kingdom, when he ſhal come, What an entrance wil be made for him into the City? Every man that is a free Subject may come freely into the City, no body may wrong him, and he ſhal enjoy the Liberty of the City; but he hath not that abundant Entrance into it as a man that hath done much for the kingdom we live in. So now, every godly man or woman, if they have but the leaſt degree of grace, they ſhal come into the kingdom of Chriſt, I but thoſe that are powerfully godly, burning and ſhining lamps, and have been very active and faithful to the death; when they die, the Gates of Heaven ſhal be ſet wide open, and they ſhal have an Abundant Entrance into the Everlaſting Kingdom of our Lord and Savior Jeſus Chriſt.

FINIS.

THE MISERY OF THOSE Men that have their *Portion* in this Life.

Preached on *Easter Munday*, *April* 3. 1643. before *Isaac Pennington*, then Lord Major of *London*.

Psal. 17. 14. — *From men of the World, who have their* Portion *in this Life.*

THis Psalm is *Davids* moan unto God under *Sauls* persecution; without doubt the Psalmist aims at *Saul* in it. In it we have these four things: *Mol. in Psal.*

1. He appeals unto God, *to judge the righteousness of his heart towards Saul*, vers. 2. *Let my sentence come from thy presence*: from *Saul* and his Courtiers, there comes a hard sentence, they cal me Traitor, they cal me Rebel, but Lord leave me not unto their sentence, let my sentence come from thy presence; that I know wil be another sentence than what cometh from them, for thou hast proved me, and tried me, and findest nothing in me. This is the first thing.

2. His prayer to God, *To keep him in his way, his going and footsteps from sliding*, verse 5. Lord whatsoever the wrath of *Saul* be against me, yet let neither that, nor any other thing, put me out of thy way, but keep my heart close unto thee, and keep my paths in thy way, let not my footsteps so much as slide from thee, for Lord they watch for my halings, if they can find but the least slip from me, they take advantage of it to the utmost; and I am a poor and a weak creature,

there-

therefore Lord help me, that my footsteps may not slide.

3. He praies for deliverance, verse 7. shew thy marveilous loving kindness to me; Lord my straights they are marveilous; I know not what to do, whither to turn me, but my eyes are towards thee; as straights are marveilous, so let the loving kindness of God be marvelous towards me, and keep me as the apple of thy eye; O Lord unto them I am but as a dog, a vile creature in the eyes of *Saul*, and those about him, but blessed be thy Name, I can look up to thee, and know that I am dear unto thee, as the apple of thy eye; Al the Saints of God are dear to God at al times, but the persecuted Saints, they are the apple of Gods eye; if at any time they are dear to God, then especially when they are most persecuted; now they are the apple of his eye, and the apple of an eye is weak, and little able to resist any hurt, but so much the more is the man tender of the apple of his eye: The Saints are weak and shiftless for themselves, but the Lord is so much the more tender over them; and one Argument that the Psalmist uses in praying against his enemies is this, and a special one, because they prospered so much in this world, they are inclosed in fat, and have their hearts desire, and thou fillest their bellies with thy hid treasure; they leave to their babes, they have their portion in this life, Lord keep me from them.

4. He doth profess his resolution; yet notwithstanding al the dangers he was in, to go on in the waies of God, and expects a gracious issue; but I (saith he) wil behold thy face in righteousness; indeed I cannot behold the face of the King without danger to me; there are a great many that run to kil me, and they desire his face; but though I cannot see his face, yet Lord I shal behold thy face; I wil behold thy face, and it shal be in righteousness, I wil stil keep on in the waies of righteousness, and when I awake, for I beleeve that these troubles wil not hold long, I shal not sleep in perpetual sleep, but I shal awake and be delivered; and then shal I be satisfied with thy likeness: There shal be the manifestation of thy glory to me, that shal satisfie me for al the trouble that I have endured for thy Names sake; that my soul shal say I have enough; and this is the sum of this 17. Psalm.

Now

Now the words are read unto you: they are a description of *Davids* adversaries: implying an argument, why he would be delivered from them; they are described to be men of this world, they are only those that were adversaries to him: And a comfort it must needs be to the Saints of God, to see that none are their enemies, but the men of this world; men of this world, who have their portion in this life, they have somwhat here, and here is al they are like to have.

1. It implieth the Argument, why he would be delivered; Lord, deliver me from them, because they are men of this world, who have their portion in this life: Wherein doth consist the force of this Argument? where lies the force of this Argument, that he would be delivered from them, because they were men of this world, that have their portions in this life? It consists first in this: Lord, They care not what injustice they do, they have no regard to any thing, but in this world; therefore be it right or wrong, may they have but their lusts in this world, that is al they care for; Lord deliver me from such men.

2. Here is al their good, their portion is in this life, and therefore they are greedy upon this; let it be upon the ruin of never so many men, though it be to raise their estates by my ruin, and the ruin of others that are never so innocent; what care they? they are greedy upon having their lusts satisfied, for here is al their portion.

3. Their portion is here in this world: They care not for Religion, they wil make use of pretences of Religion any way for their own ends, what care they what Profession they make for Religion, and the maintainance of it, so be it that they may ruine me; they regard not at al any thing in regard to have their own ends: Lord deliver me from such men.

4. They have their portion in this world: Hence it is that their hearts are so swelled with pride in their lusts, and so warms their malice, it is so heated with such outrages; Oh let not the foot of pride come upon me, deliver me from proud men, that are flush'd with the enjoyment of their hearts desires.

5. They look only to what they enjoy in this world, and therefore so long as they may have their own ends, and own lusts, they wil be exceedingly hardened in their own waies, they wil give no glory to thee, but wil be so much the more inraged againſt me, by taking it as an argument, that their waies are good, Lord therefore deliver me from those men.

6. They are men that ſcorn at prayer, or at any thing that is ſaid concerning the tenderneſs of conſcience, they deſpiſe conſcience and prayer: Lord, let me never fal into the hands of ſuch men as thoſe are, deliver me from the men of this world, who have their portion in this life. For the opening of the words, *from the men of the world*; the words are tranſlated by ſom, *from mortal men*, from men though of the world, yet are not like to enjoy the world long, for the Original doth ſignifie as much from frail men, they ſhal not have it long, in *Pſal.* 89. 47. Remember how ſhort my time is; what little time I have in this world, the word is from the men that ſhal have but a little time in this world, and the men of this world; the Hebrew word here, that is tranſlated *men*, ſomtimes with but the change of the poſition of one prick, it ſignifies dead men, *mortui* as wel as *vivi*, I ſay, with the change not of a prick, but only of the poſition of one prick, of one point, it ſignifies dead men; they are men of this world, but ſuch men as are within one prick of death, within one point of death, howſoever they rejoyce who have their portion, their dimenſion that is given out unto them in this life: the word *Life*, though in the ſingular number in your Books, in the Hebrew it is in the plural, *Lives*, they are men that have al they have, but only leaſed for their lives, nay, not ſo much as leaſed, they have but an eſtate for life as the moſt, and this preſent life unto them is inſtead of al lives; from the men of this world, that have their portion in this life; there are theſe Two Doctrinal Concluſions in the words that lie plainly before you; the firſt is,

Doct. 1. *There are a generation of men, to whom God gives ſome outward things for a while, but this is al that ever they are like to have, they ſhal never have any more good from God, than they have here for the preſent*: That is the firſt.

Doct.

Doct. 2. *That Gods Saints do desire to be delivered from such kind of men.* These two contain in them the scope of the holy Ghost in the words.

First, *There are a generation of men, unto whom God gives out a portion, some comforts in this world, and here is all that they are like to have.* And now set your hearts (I beseech you) unto what I have to say in this Argument, for in my thoughts, thinking what to pitch upon for such an Assembly as this; at length I could not determine of an Argument, that I thought might more reach unto the hearts of those to whom I was to speak; as I hope (before I have done) you wil find it such a serious Argument that concerns us al. I have read of *Gregory*, that being advanced to preferment, professed that there was no Scripture went so to his heart, that struck such a trembling into his spirit, that daunted him so much, as this Scripture did. Here you have your reward, *Son, in your life time, you have had your pleasure.* Oh this was a dreadful Scripture, that sounded in his ears continually, as *Hierom* speaks of that Scripture, *Arise you dead, and come to judgment*: night and day he thought that Scripture sounded in his ears. So *Gregory*, Here you have your reward, in this life you have had your pleasure; this was the Scripture that night and day sounded in his ears. Oh that it might please God to assist so far, to speak out of this Scripture to you, that I might make this Scripture ring in your ears, even when you lie upon your beds, after the Sermon is done, that yet you may think this Scripture rings in your ears. *Men of this world, who have their portion in this life*: If this Scripture should prove to be the portion of any one of you, of the richest in this place, Wo unto him that ever he was born; which I shal after make out more fully to you. But (you'l say) Do you think to preach to men, that have their portion here in this life? I fear me, I may meet with some, whom it doth so neerly concern; yet do not think that I have those thoughts of you al, for you shal find (before I have done) this Scripture wil concern every one in this Congregation; but yet be not any of you too too ready to put off this from you, to think your selves out of the danger

of this Scripture, for it was spoken concerning *Saul*, and *Saul* might have (for ought I know) as strong arguments of Gods Love to him, as many of you (I fear) to this day.

1. *Saul* was a man chosen immediately by God himself, to be the first King that ever was over his own people; and was not that a great favor?

2. *Saul* for his person, was one of the goodliest men that was amongst al Israel, higher from the shoulders to the head than any of them.

3. For his Endowments, he was a man whom God did endow with admirable gifts of Government: he caused another spirit to come upon him: he was a man that when he heard of his Preferment, seemed to be very humble, as judging himself unworthy of such a Dignity: in 1 *Sam.* 9. 21. saith he, *Who am I, and what is my fathers house, that I should be thus chosen?* And when he had been chosen, some that would reject him, children of *Belial*, that notwithstanding Gods honoring of him, yet would seek to cast dishonor upon him; yet this *Saul* had mighty power over his spirit, he was very meek, and a quiet man; in 1 *Sam.* 10. 27. the text saith, *He held his peace, when the children of* Belial *said, What have we to do with him?*

4. Though he were quiet in his own cause, yet he shewed himself to have an excellent spirit of Government in him, in a publick cause; he was ful of anger when it was for the good of the people, that he was a Governor over, though quiet in his own; in 1 *Sam.* 11. 6. when he heard of a dishonor done to the people of Israel, the text saith, that his anger did rise within him: an excellent pattern for al Governors, for al in publick places, to be very silent, and quiet, self-denying, putting up wrongs in their own cause; but to be ful of zeal for the Publick Cause, to reserve their spirits for a Publick Good. Many there are in publick Places, that when they are anger'd in their private cause, how ful of spirit they are, and they spend their spirit there so much, that they have no spirit at al when it comes to a publick Cause: *Saul* went beyond them in this.

5. *Saul*

5. *Saul* was one who was much troubled at the ſin of the people againſt God; not only had a ſpirit to vindicate a publick wrong, but when he ſaw the people ſin againſt God, his heart was much troubled at their very ſin, and ſeemed to be grieved for it, and mighty ſolicitous and careful about it, to prevent ſin in the people; this you ſhal have in 1 *Sam.* 14. 33. they told *Saul* there, That the people had ſinned in eating with blood, upon that *Saul* ſhews himſelf diſpleaſed, Come (ſaith he) and do not ſin againſt the Lord, roul a ſtone to me hither; and ſo he would ſee with his own eyes, that they did ſlay the Cattel, and they did pour forth the blood, that they might not ſin againſt God, in eating blood; this was his care.

6. *Saul* he was very careful to enquire of God, what he ſhould do in buſineſſes of great conſequence, in the 37. verſe of that 14. chapter of the firſt of *Samuel*, there he would not go out, til he had firſt enquired of God. Yea, more than all this.

7. He was a man that had a very reverend eſteem of the Prophets of God: when *Samuel* came to him, in 1 *Sam.* 15. 13. *O thou bleſſed of the Lord* (ſaith *Saul* to *Samuel*. Yea, yet further than this:

8. When *Samuel* ſhewed unto him what his ſin was, in the 30. verſe of that 15. chapter, he comes and confeſſes it before the people, and ſaith, *I have ſinned*, I have ſinned againſt the Lord: meerly at the conviction of one Prophet. Yea, yet more than this,

9. God ſeemed to be with *Saul* very much, and to ſhew great reſpect unto him, to make him an Inſtrument of much good to Iſrael: He granted unto him as glorious a victory as ever man had in this world (for ſo we may cal it) and if there be any outward thing in the world might be gathered as an argument of Gods love, then ſuch a remarkable victory as he had over his enemies: The victory you ſhal find in the firſt of *Samuel* 13. 5. and ſo read on afterwards in that Chapter, and the next, you ſhall find there,

there, that the Philistines were risen up against him, and Israel; and there were thirty thousand Chariots of his Adversaries of the Philistines, and six thousand Horsmen, and people as the sand of the Sea for multitude, besides al this; Wel, here was a mighty Enemy: What had *Saul* to oppose these? You shal find in the 2*d* verse of the 14. chapter, that there were but six hundred men with *Saul*: Here was of one side thirty thousand Chariots, here was six thousand Horsmen, here was people as the sand of the Sea without number, and *Saul* had but six hundred with him at this time, yea, and of those six hundred, there was not any one of them that had a sword, but only *Saul* and *Jonathan*; for the Philistines were wise enough to disarm al the Malignants (that they accounted so) and would not let so much as a Smith be amongst them, they would not only take away their Arms, but they would look to them, to see that they had no Arms supplied unto them; that was the wisdom of the Philistines: yet we find (if you read afterwards) in the Scripture, that God was so far with *Saul*, that he blessed him, and gave him victory over al these. Besides al this.

10. God blessed *Saul* with a very gracious Child, a godly Son, of a sweet nature, *Jonathan*; which indeed, if any outward argument in the world, might be an argument of Gods love, that might be: But now put al these things together, and yet here is the man that hath his Portion in this world: I now challenge the man, especially one, I challenge him that hath certain evidence of a mighty work of God upon him in Christ, let him shew me greater arguments of Gods love to him, than *Saul* might have done; and yet it proved to be *Sauls* portion, that he should have only his portion in this world: God herein shews that his mercy is his own, and that he wil let out his mercy as he pleaseth; *It is your Fathers pleasure to give you a Kingdom*: The Father doles out the Portion as he pleaseth unto his Children; God wil let the Line of his mercy to go thus far to one, and there stop; and so far to another,

another, and there ſtop; and then come in a croſs Line again unto them; God ſo diſpoſes of his mercy that there are ſome that ſhal have Heaven and Earth to be their portion, and their portion is bleſſed indeed: There are ſome that ſhal have Earth, but not Heaven, and their portion is poor, and mean, and ſad: there are others that ſhal have Heaven, but not Earth, and their portion is good: And there are others that ſhal neither have Heaven nor Earth, and their portion (you'l ſay) is miſerable indeed. Gods mercy is his own to diſpoſe of, as he wil. We read that *Abraham* in *Gen.* 21. 14. he cals for *Iſhmael* and *Hagar*, and he gives them a *piece of bread, a bottle of water, and ſends them away*, there's an end of them. So *Jehoſhaphat* in 2 *Chron.* 21. 3. *He gave his other ſon* (ſaith the text) *gifts, but the Kingdom he gave to* Jehoram: So God hath people to whom he gives pieces of bread, bottles of water, yea, ſome to whom he gives great gifts in this world; but he keeps his Inheritance for his *Iſaac*, he keeps the Kingdom for *Jehoram*. *Eſau*, he had his portion in this world, and ſuch a portion as he thought to be a very good portion: in *Gen.* 33. 9. *Brother* (ſaith he) *I have enough*. Moſt rich men are complaining. They go not ſo fat as *Eſau*, they have their portion, and yet complain of it: *Eſau* hath his portion, and thought he had enough. Chriſts Auditors, in *Luke* 6. 24. they had their portion in this world, *Wo to you, here is your conſolation* (ſaith Chriſt unto them:) O dreadful ſpeech! Wo to this man, wo to theſe, here is their conſolations. *Dives* he had portion in this world, in *Luke* 16. 25. *Son, remember in thy life time thou hadſt thy pleaſure*; and *thou hadſt thy good things*, they were thy good things, thoſe things that were meatured out for thee, thou hadſt them in thy life time.

In the handling of this Argument, I ſhal divide what I have to ſay in theſe ſix particulars; that you may every one of you, go on the more readily along with me.

Fuſt,

First, *Why is it that God will deal out somwhat to wicked men in this world, why they shal have any* Portion *at all?*

Secondly, *That this their portion, it is confin'd to this life; and why so?*

Thirdly, *Some Corrallaries that you will see will naturally flow from those two.*

Fourthly, *We shal consider the condition of these men, who are such that have their portion in this world.*

Fifthly, *We shal endeavor to shew unto you, who are those men, to call out of the Congregation what that man is, or woman is, that is like to have ther portion in this world.*

Sixthly, *Conclude in the words of Exhortation unto you all.*

For the first: *God doth give to wicked men a* Portion, *he doles out somthing.*

First, *They are all his Creatures.* Saith *Jehu* concerning *Jezebel*, Go, take away this curſed woman, ſhew ſome reſpect unto her, let her not lie there in the ſtreets, but take her away, for ſhe is the Daughter of a King. So ſaith God, Wel, though theſe be curſed, yet they are my Creatures, ſome reſpect they ſhal have from me, ſome good I'le communicate to them: Indeed, it is not an Argument ſtrong enough, that becauſe you are Gods Creatures, therefore God ſhould be merciful eternally to you; but it may be an Argument ſtrong enough, becauſe you are his Creatures, you ſhal have ſomwhat.

Secondly, *This time of life, it's the time of Gods patience, the day of Gods long-ſuffering.*

Thirdly,

Thirdly, *Therefore, ſomwhat you ſhal have*; and the day of patience is mans day: in 1 *Cor.* 4. 3. ſaith the Apoſtle there, *I paſs not for mans judgment*: The words are in the Greek, *for mans Day*. I paſs not for mans day, ſo the words may be tranſlated; as if the Apoſtle ſhould ſay, it is true, Man carries al before him now, man hath all the doings now at this day, and he may judg and cenſure as he pleaſeth; it is but his day, and I paſs not for mans day; the day of patience may prove to be mans day: that is the third.

Fourthly, *Wicked men, they do ſomwhat for God here, ſome kind of ſervice, that is at leaſt materially a ſervice for God*, and God wil not have them clamor upon him, that they have nothing for their work; God wil give to every one ſomething for what they do for him, though it be never ſo little, here in this world. You have a famous place for that in *Ezekiel*, 29. 18, 19, 20. *Nebuchadnezzer* King of *Babylon*, cauſed his Army to ſerve a great ſervice againſt *Tyrus*, yet had he no wages for his Army, (ſaith God) he had no wages for his ſervice; wel, therefore, God he enquires about this, and ſeems to complain, that when a *Nebuchadnezzer* did him any ſervice, yet he ſhould be all this while without his wages; therefore (ſaith God) Behold! *I will give the Land of Egypt unto him, he ſhal take a ſpoil and a prey, and that ſhal be his wages*; He wil give him wages for what he doth. Many wicked men God doth make uſe of in divers ſervices, and much refreſhing and good, his Churches ſhal have from them; the Lord cauſes the very Earth to help the woman; earthly men to be of uſe to the Church, and God wil not be beholding to them for their work: A thorn may ſerve to ſtop a gap, though it be but a thorn buſh, and if it ſerve to ſtop a gap, and be of any uſe, it hath that benefit by it, al that while it is kept from the fire, whereas were it not of uſe, it might preſently be brought to the fire. An argument by the way, to provoke al men to be of as much uſe to the Church of God as poſſibly they can, it may be

that is the very thing that keeps thee from the fire; thou art a thorn, but God hath use of thee, and therefore brings thee not to the fire: but if thou once comest to be un-useful, the fire is the next thing thou shalt hear of. I remember *Austin* (in his fifth Book, *de Civitate Dei*, and the 12. chapter) speaks of the *Romans*, that had such a flourishing Condition for a while, and he gives that for one Reason, the *Romans* had brave spirits, they were men that had excellent moralities, and had Heroick kind of spirits, and were delivered from the baseness of spirit, that other people had, and therefore God shewed some kind of respect unto them; here many instances might be in that kind. That's the fourth.

Fifthly, God gives wicked men a portion here, *to shew unto them what little good there is in al these things, and to shew the world what little good there is in all the things that are here below in the world.* Certainly, if there were much good they should never have them: it is an argument there is no great excellency in the strength of body, for an Ox hath it more than you: an argument there is no great excellency in agility of Body, for a Dog hath it more than you: an argument no great excellency in gay cloaths, for a Peacock hath them more than you: an argument there is not any great excellency in Gold and Silver, for the Indians that know not God, have them more than you; and if these things had any great worth in them, certainly God would never give them to wicked men, a certain argument: As it is an argument there is no great evil in afflictions in this world, because that the Saints are so much afflicted; so no great argument, there is any great good in this world, for the wicked they enjoy so much of it. *Luther* hath such an expression as this is, in his *Comment* upon *Genesis*, saith he, *The Turkish Empire, as great as it is, it is but a crum, that the master of the family, that God casts to dogs*: the whol Turkish Empire, such an esteem had *Luther* of it: and indeed it is no more. All the things of the world, God in giving of them to Turks and wicked ones, his enemies, shews there

there is not much excellency and good in them, God therfore wil caſt them promiſcuouſly up and down in the world, becauſe he looks upon them as worthleſs things; God doth not ſo much regard whether men be prepared to give him the glory of them, yea or no, they ſhall have them however, He is content to venture them: Indeed when God comes unto His choice Mercies in Chriſt, there he looks to have glory from them, and he doth never give them to any but firſt he prepares them, that they may give him the glory of thoſe mercies: but it is otherwiſe with others; As ſuppoſe you ſee a man gathering of Crabs, although Swine be under the Tree he cares not much to drive them away, they are but Crabs, let them have them; but if he were gathering any choice and precious fruit, if any Swine ſhould come under, he drives them away. As for outward things Crabs, the Lord ſuffers the Swine of the world, to come grunting, and take them up; but when he comes to his choice Mercies in his Chriſt, there he makes a diſtinction, Oh! that is precious fruit! A Black-ſmith that is working upon Iron, though a great many Cinders, and little bits of Iron fly up and down, he regards them not; but a Gold-ſmith that is working upon Gold, he preſerves every ray, and every duſt of Gold: and a Lapidarie that is working upon precious Stones, every little bit he wil be ſure to preſerve: a Carpenter that is only hewing of Timber, he regards it not much if Chips fly up and down; but it is not ſo with a Lapidary. So theſe outward things are but as thoſe Chips and Cinders, and ſuch kind of things as thoſe are, and therefore God even gives a portion to wicked men out of them.

Sixtly. *God knows that He hath time enough to manifeſt His juſtice upon them hereafter,* He hath an Eternity hereafter; for the declaration of His Juſtice; and therefore (ſaith God) Let them have ſomwhat for a while. As you know it is natural in all, when they ſee a man going to execution, that is not like to live above an hour or two, every one is ready to pity him, and ſo be any way officious to

him, Oh! (saith every one) the man shal not have comfort long, we cannot do much for him, he shal have pain enough ere long, and misery enough ere long, and so every one pities him. It is observable, let a man go to execution for wickedness, and then he is pitied by al; but if a man should suffer for godliness, then perhaps they wil not be so ful of pity towards him. As I remember in the Book of *Martyrs*, there is a story of Mr *John Frith*, a learned, godly Minister; and *Andrew Hewit* that were Martyrs, and were to suffer for their conscience, and the Story tels us, that one Dr. *Cook*, a parson in *London*, he openly admonishes the people, that they should pray for them no more than they would do for a Dog; that Charity of theirs that they talked so much of, is such towards them that suffer out of conscience; and as amongst Papists so amongst ungodly men, let a man suffer out of conscience, they will rather rail at him; and when he is in his sufferings, they wil rather give him gall and vineger to drink, (as they once did Christ upon the Cross) though in other sufferings they pity men.

Seventhly, By this that God gives to the wicked, the Lord shews, *what great things he hath reserved for his own Children*; what a portion there is for them; Surely if the Dogs have so much, the Father keeps a good house; if the hangbyes may have such doles, certainly there is good provision for the Children within: As by the afflictions of the Saints, God doth declare to wicked men, and would have them draw such an argument from it, that there are fearful things, that are like to befal them; *If judgment begin at the House of God, where shall the wicked and ungodly appear?* So by the prosperity that wicked men have in this world, God doth declare to his Children, and he would have them argue from thence, what then hath he reserved for his beloved Ones? for his Saints, for his Children, that are so dear unto him?

Eighthly. *God fetches a great deal of glory from hence*, He fetches about His own ends very much, from the portion that

that wicked men have; as ſometimes He doth it, that they might ſtumble and harden their hearts, and break their necks at it, and to ripen their ſins; hence He lets them go on a long time, and have their wills; in *Iſa.* 33. 1. *Wo to thee who ſpoileſt, & wert not ſpoiled, & dealeſt treacherouſly & wert not dealt treacherouſly withal; when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled*; I'le let thee go on, thou ſhalt ſpoil as much as thou wilt, and when thou haſt done ſpoiling, thou ſhalt be ſpoiled. And ſometimes God doth it, to fetch about this end, Namely, to chaſtiſe His own people, with the proſperity of the wicked: And as an Ancient writer hath this Story of one that (he ſaith) by an extraordinary way, from being a Monk was advanced into an *Epiſcopal* Seat, and being a lewd wicked man, he began to be proud of this his advancement, and being proud, he hard theſe words in the ſtory, *ab angelo audivit, Cur ſuperbus O infœlix, non es creatus Epiſcopus, quia es dignus, ſed quia Civitas hæc digna fuit tali Epiſcopi*; it was a wicked place, and this was his anſwer; Why art thou ſo proud Oh unhappy man, for thou art not advanced becauſe thou art worthy of this advancement, but becauſe this City is ſo ill; it is worthy of ſuch a Prelate to be over it: In way of judgment to that place God advanced ſuch a man: And ſo many are advanced that they may be heavy judgments unto others; God gives them ſuch a portion, not out of His love to them (though they are ready to gather the Argument) but out of His diſpleaſure unto others; And then He gives a plentiful portion to many, to teach us all to do good unto our enemies, not only *humanitati* (as they ſay) but *homini*, not only to human nature, but to men, to men that are wicked, ſome good muſt be done unto them,

Nimbly. The Lord would ſhew hereby, that He would have no argument of love or hatred to be drawn from theſe outward things; and alſo becauſe He would not have them to expect any more; It may be many men that are ungodly, proſpering in this world, they gather this Argument, That therefore God loves them, and intends mercy

to

to them, *Cujus contrarium verum*; nay, you may rather gather an argument quite the other way, because God intends no further good unto you hereafter, therefore it is you have so much now. We use to answer men, that come for their dole, who have had out a dole, and they will come again, Why do you come again, you have had your dole already. So God will answer to many men, when they shal cry to him for mercy, at that day, Why come you to me for more? You have had your dole already; Have you not had already more than your work comes to, more than you have done? You have had your part and portion already: indeed men speak much of Gods mercy, and the mercy of God we acknowledge to be very great and glorious; well, God doth shew himself glorious in mercy, that thou being so wicked, hast so much as thou hast in this world, and therefore though thou shouldest be denied of eternal mercy hereafter, yet thou hast cause to tel Devils and damned creatures that shal be thy companions, that God was very merciful to thee, while thou didst live in this world. Somewhat thou hadst then, but het's all.

Secondly, Here is al that ever thou art like to have.

1. Because these are some men, whose names are written in the Earth, and not in the Book of Life: In *Jer.* 17. 13. there it's spoken of men that are written in the earth; whereas the Saints are described to be men that are redeemed from the earth. In *Revel.* 14.3. It is their happiness to be redeemed from the earth: and it is al the happiness thou hast, that thou art written in the earth.

2. Here is their portion, because they are vile in the eyes of God; If you should ask the Question; why you give bones to the Dog, and swil to the Swine; and nothing else? The Answer would be; Because it is a Dog that hath it, and because it is a Swine; it is Dogs meat, Certainly God doth speak exceeding contemptibly of all ungodly ones in the world, let them be never so great in regard of outwards; In the 11. of *Daniel*, 21. *A vile person shall arise*: What is this vile person? Interpreters generally

rally consent in this, that it is meant of *Antiochus Epiphanius*, that was a mighty great Prince, such a Prince as when the *Samaritans* did write to him, they writ, *Antiocho magno Deo*, to *Antiochus* the great God; and his very name shews him to be a great one; *Atiochus Epiphanius*, is as much as *Antiochus the Illustrious*, and the *Famous*: and yet when the Holy Ghost speaks of him, it is *Antiochus* a vile person: they are vile in the eyes of God. If there be any in a family that you care not much for, you make no great provision for them, *Doth God take care for Oxen?* Somwhat they have, but little; Doth God take care for wicked and ungodly ones?

3. Here is their Portion, it is confin'd to this life; Why so? Because they chuse it themselves; and in that they have no wrong, make choice of this Portion themselves; *Moses* (speaking to the people) saith he, *I set before you life and death*: So do the Ministers of God in preaching to you, they set before you *Life* and *Death*: What do you chuse? Now you chuse the way that goes out of Life, and into Death; you have but your choice: you chuse *Vanity* to be your portion, God doth you no wrong to give you Vanity. Now you that wil indent with God for your penny, you cannot take it il, if when the end of the day comes, God puts you off with your penny; you know those in the Vineyard, that agreed for their penny, they began to murmur indeed, when they came to receive their wages; but saith the Master of the Vinyard, Did you not agree with me so? So you agree with God, all you intend in Gods service, is, that you may have some present comfort in this world, you dare not trust God for the future; and here is that that God wil shew his infinite displeasure against the sin of distrust by, that when the Lord propounds now in this day of Grace, such glorious and blessed things to the children of men, and (for ought you know) any of you may have your portion in them, as well as others, and yet you dare not trust God for those gracious things; you think rather with your selves, let

me

me have somewhat now, somewhat for the present, some present pay; the reward that you talk of, which is to come, I know not whether they be imaginations, yea, or no; therefore you mean (it seems) to serve God for your present pay, and present pay you shal have, and no more. There are some Servants that are your day-servants, they serve you so as they expect their pay at night, and perhaps you give them their two shillings at night, and there is an end: but there are other servants now that wil serve you in expectation of some Reversions, and expectations of Honor, especially when they serve Noble-men, and Princes, though they have no present pay given them at night, yet they go on cheerfully in their service, they expect some great Reversions, as Leases, and Preferments, they may have afterwards, and now though they have not their two shillings a day as the others have, yet when the other befals them, they are made rich men, they and their Posterities: So now, the poor man that hath his pay every day, when a Lease and Preferment fals, if he should come in for his part, No, he may be answer'd, you had your pay every day; here was one was content to relie and trust upon me, and had no pay, and he did trust upon me, and now he comes to be preferr'd. This is the direct difference between the men of the world, and Gods Saints: the men of the world wil do nothing without present pay, that which is just before them, they must needs have, their hearts are upon it; but the Saints they hear what a blessed thing God hath revealed in his Word, what a blessed Covenant of Grace there is, what rich Promises of glorious things to come; now they beleeve God, and trust in God for these, and they say, Lord, let me have my Portion in this life to come, and whatever thou doest with me here, I care not: As it was the speech of *Austin*, Lord, here burn, here cut, but spare hereafter; I am content Lord, to be burnt, to be cut, to endure any thing in the world, any sufferings in the world for thee; only hereafter I look for somewhat else, and I'le wait for hereafter: You wil not wait for

hereafter

hereafter, but you muſt have it for the preſent, and that is the reaſon you are put off here: Oh it is a ſerious thing I ſpeak of to you, many a ſoul wil wring its hands, and curſe it ſelf eternally, that it was not content to truſt God for hereafter, but would have preſent pay. You that are great Merchants, if you buy a thing that is but a trifle, you pul out your purſe, and give the mony down preſently; but ſuppoſe you go to the Exchange, and bargain for 10000 l. there, you may give a little down now, but the great pay muſt come upon pay daies afterwards; it is not expected it ſhould be preſently done. So there are ſome men in the world, wil trade with God, but they trade with God for pedling things, for their credit, and applauſe, and for their preferments and eſtates, God gives down the pay preſently, you ſhal have it, there is your 12^{d} preſently, it is done: But now there are other of Gods Saints, that trade with God for great things, for Immortality and Glory, and a Kingdom, and a Crown of eternal Life: now they expect not to have it done preſently, they are content to ſtay: Oh theſe are the beſt Traders, the beſt Merchants that wil trade with God for great things, and be content to ſtay; you wil chuſe that you have here for the preſent, and therefore you have your portion.

Fourthly, Theſe things that are here, they are the only *ſutable* things to your hearts, and what wil you do with any more hereafter? Theſe things do exceedingly pleaſe you, and give you content as agreeable to you, and the things that are to come, are diſagreeable; what would men do that are carnal and wicked now? what would they do in Heaven? Certainly if you hate Gods Saints now, that have but a little Grace for their Grace ſake, you would hate them infinitly more afterwards, when they are perfect in Grace, when they ſhall be perfect, and then when al your common gifts ſhall be taken away; for ſo it ſhal be. Now the things of God are *unſutable* to you, though you have now many common gifts, and you now abhor the Grace of God, though it be imperfect, so what

then? when al common gifts shal be taken from you, and Grace made perfect, how unsurable wil it be then to you? therefore expect nothing hereafter.

Fifthly, You abuse your portion you have now, what wil you do with more? Who wil trust you with the true riches? You abuse that you have. Indeed men of the world that are wicked, and very rich, are prefently in places of honor and power; Oh! what a deal of mischief they do in the world? what dreadful evils are they unto the earth? Such men, how do they abuse their portions? Why now, as it is with the Tooth in a mans Head, a Tooth indeed is prefer'd, to have an eminent place in the Head, but when the Tooth comes to be rotten, and put us to pain, what do we but pul it out, and throw it away? So when God prefers men to eminent places, when through their wickedness they grow rotten, and so do a great deal of hurt, the Lord plucks them out in his anger, and throws them away, they abuse their portion, and do a great deal of hurt, and therefore must expect no more. But above all, the argument is,

Sixthly, Because they have no interest in Jesus Christ; The rich Treasures of the infinite Grace of God, they are let out in Jesus Christ; God hath divers Conduit-pipes (as I may so say) of his Grace, to let out unto his Creatures; there are some lesser Conduit-pipes, and those Conduit-pipes may be opened through the general bounty of God; but now the Lord hath the great Current of his eternal mercies, for some that he doth intend eternal good unto, and this great Current of his it is stop't by Justice, the infinite Justice of God doth stop this great Current, so as it cannot be opened to have any drop of the mercy let out, until Divine Justice comes to be satisfied: In the mean time the other smaller pipes, they run, the general bounty of God; Now then, this is the very work of Jesus Christ, Christ the Second Person in Trinity, and it is the very mystery of the Gospel; the Second Person in the Trinity, sees that the children of men are capable of eternal happiness, eternal glory,

glory, and that there are glorious treasures with God, to be communicated to the children of men; but through mans sin this great Current is stop't; in the mean time Gods general bounty lets out a great many outward comforts; Christ therefore out of pity to man-kind, that man-kind may not be put off with these general outward comforts, he comes and satisfies Gods infinite Justice, that he might open the Current, the Sluce of his infinite and eternal Grace to others. Now happy are those Creatures, who have interest in the Lord Christ; for this is his work, to satisfie the Justice of the Father, that so the great pipe may be opened, and then flows in al Grace, infinite, eternal Grace, when that comes once to be opened: No marvel though we hear of such glorious things, that the Saints of God have in the life to come, no marvel, for Christ doth come and open the great Sluce of Gods infinite Grace and Mercie to them; as for the men of the world, they have but a little of the drizling of Gods general bountie through some crannies, but the Floud-gates of Gods Grace are opened in Christ; therefore til Divine Justice be satisfied, there can be no further good for a Creature here, but the fruits of Gods general bounty and patience: There are some Creatures whom the Lord hath left to the Course of Justice, they shal have what they earn, and no more: this is the difference between Gods dealings with some Creatures and others, (I say) some there are that shal have what they earn, and no more: others there are whom God hath set his heart upon, and whether they earn or no, God intends eternal mercies unto them, and wil bring them unto eternal mercies: Here's the difference of the Covenant of works, and the Covenant of Grace; and therefore the one is left to himself, and the other, Christ the Head of the Covenant comes to undertake for him, that that he cannot do: and here is the very Cut between the condition of some men, and other men; that some have their portion in the world, and others have another higher portion in the world to come: Those have no interest in Christ, these have.

Seventhly, They are no Sons, no Children, and therefore they must not expect Childrens portions. As many of you rich men, when you die, you wil leave your servants some Legacy, perhaps you'l give every servant in the house five pounds, or so: but when you come to your children, to write in your Will, what such a Son, such a Daughter shal have, that is another manner of business than four or five pounds, great things you leave to them. Now the truth is, the world may be divided between Children and Servants, for though the truth is, al men are at defiance with God, yet God makes them servants one way or other; and there is some little Legacie that servants shal have, but they must not expect the childrens portion; therefore they have it here, but must not have it hereafter. In *Ezek.* 46. 16. *Thus saith the Lord, If the Prince give a gift unto any of his sons, the Inheritance shal be his sons; but if to his servants, then it shal be but til Jubile.* This was Gods Law, that if a Prince gave a gift to his son, the son should inherit it for ever; but if he give it but to a servant, it should continue with him but for a while. So here is the difference of Gods administration of al his gifts, He gives some to servants, and these shal continue but for a while, within a little while al wil be called for again; al the good, and al the comfort thou hast, God wil cal for it al again: but that which he gives to his Sons, to his Children, they shal have mercy for ever, though not to enjoy it in the same way, they shal enjoy the same good and comfort Eternally. And then further:

Eightbly, The portion that the world hath here (you heard before) it comes from Gods patience; now there wil be an end of the manifestation of the glory of patience in this world; as thus: As there are some graces of the Spirit of God in the Saints, that shal have an end in regard of their exercise here in this world, so there are some attributes of God, that shal have an end in regard of the manifestation of them in that way that God doth now manifest them here in this world, and that is, the patience of God towards.

wards ungodly ones: Now if they hold al upon patience, when the time of the glory of that in this world shal come to be at an end, then al their good is at an end. Further:

Ninthly, Ungodly men, they shal have to deal with God immediatly in the world to come (I beseech you observe but this answer, I'le hasten) they must have to deal immediately wi h God in the world to come; now they have to deal with God through Creatures, and while they have to deal with God through Creatures, they may get a great deal, and may make shift for much; but when they shall come to deal with God immediately, then it will be otherwise with them. As for example: There are a great many hang-bies at great mens houses, perhaps when they come to have to deal with the Servants, they get some bits and scraps, and many things from the servants, but if they know they can have nothing, but from the very hand of the Knight, or Lord of the House himself, then they will expect no great matter. So wicked men of this world, they are as hang-bies, that al that they have are but as scraps from the servants, they have to deal only with Creatures, they look no further; but hereafter things shal be setled another way, and all things shall be weighed by God Himself, in a ballance of Justice, and distributed by the hands of God Himself immediately, and now things will be carried after another manner, the Lord himself will come to dispose of things. It was a speech of a German Divine, though he were a good man, and lived very innocently, when he lay upon his sick bed, and apprehended Death, he was in great terrors of spirit, mightily troubled, and some of his friends came to him, and asked him, Why should you be so troubled, that have lived so good a life, as you have done? This was his answer, The Judgments of God are one, and the judgments of men are another, I am now to deal with God; it is true, I lived thus before men, and men gave their Verdict of me, as good, and thought I was in a good condition, but O I

am

am now to go to God, and to deal immediately with him, and Gods judgment, and Mans judgment, are different things; when God shall come to weigh all mens portions out, as it will be then, So much Righteousness, so much Portion, so much Happiness, you wil say then, Lord, what shal become of us all? All our Righteousness is as the menstruous cloath; I but for the Saints, the Righteousness of Christ will be put into one Scale, and their Portion into the other, and their Portion will be weighed by the Righteousness of Christ. Now when thou comest to God, thou must come to the Scale, and thou wilt put in thy good servings of God, and thy coming to Church, and some good Civil Actions, and Natural and Moral things thou hast done, thou wilt put them in the Scale; saith God, That which thou hast had already weighs down all those; Hast thou nothing to put into the Scales but this? thou hast had thy reward already for all this, and much more than this; then if there be nothing to put into the Scale but this, thou art undone, and there is nothing for thee for Eternitie. And here is the ground of the confinements of the Portions of wicked men. These are the Two first things.

Thirdly, *I wil give you some* CORRALLARIES *only from hence.*

Is it so, that wicked men have a portion here, and here is all?

First, Here we may see the Reason why the men of the world are so cunning in the things of the world, why they can make so good shift for themselves in the world, rather than other men can: Why here's their Portion, their very happiness and good is here; no marvel though they make such shift as they do here: the Apostle in 1 *Cor.* 2. 12. *We have not received the spirit of the world* (saith the Apostle) we cannot tell how to shift in the world so as other men do, for indeed, we look further than these things,

things, and ſo cannot ſhift as other men can; they that have the ſpirit of the world, and have their portion in the world, they can ſhift; but we have not received the ſpirit of the world. You know a Swine though it goes abroad all day wandring up and down, it knows the way to the trough at night; but a Sheep if it go a wandring a little way out of his place, a Sheep doth not know how to come back again, but wanders up and down til it be even loſt, and is as a loſt ſheep when it is once wandring up and down; but Swine are not ſo. So ungodly men, though they go up and down wandring, they know how to come to their trough at night, they have better skil in the world, they are more artificial in the things of the world, they have better underſtanding (as the Scripture ſpeaks) *The children of this world are wiſer in their generation, than the children of light*: Why is it? Their Portion is in this world. That is the firſt Corrallary.

2 *Corr.* Here we ſee the Reaſon, Why there are ſo many great ones in the world that regard Religion ſo little as they do, and the waies of God, and the Church of God; why 'tis not their portion; thoſe things that concern another life, is not any part of their portion; they mind what it is that concerns the preſent life, becauſe this is their portion. When many come into places of dignity and power, What are their thoughts? Now they think of gratifying their friends, now they think of reſpect and honor that they ſhal have abroad in the world, and be accounted ſome body, now they think of revenging al their wrongs, of making up of al their broken titles &c. This hath been heretofore (I ſuppoſe very ordinary) in men advanced amongſt you; theſe are all their thoughts: as for doing ſervice for God, and for his Church, and vindicating the Truth of God, and Honor of God, that is ſcarce in al their thoughts, for they do not look upon that as part of their Portion; Here is the reaſon why ſo many Magiſtrates are like to *Gallio*, in *Acts*, 18. 17. *Caring for none of thoſe things*;

things; they were to him but matters of words, and yet they were about the great Fundamental Points of Religion, Whether Christ were the true Messias, and whether he were God, or no? but to *Gallio* these things were but matter of words. And so the great things of God, and Religion, to carnal hearts, they are things that are of no great consequence at al: yea, when as *Sosthenes* that was the Ruler of the Synagogue for countenancing of *Paul*, had the rude multitude of the City, rise up in a rude manner to apprehend him, and to lay violent hands upon him, *Gallio* cared for none of these things; but so far he did not go, *Gallio* went not to stir up a rude multitude to lay violent hands upon a Ruler of a Synagogue, or a City, but he cared for none of those things (saith the text:) What did he care for rectifying any thing that was amiss in Religion? Oh let us (say they that have their portion here) what ever becomes of things, let us make peace (say they) that we may go on and be quiet in our houses, and enjoy that we have quietly, and peaceably, and they look no further: Their portion is here, and as for Truth, how do they reject it, and contemn it! It is a speech (as is credibly reported) hath come even from a Citizen here, in cursing of the Truth so; (as had he lived among the Jews, he would certainly have been stoned to death) *Let us have Peace, and a Pox of Truth*: (I say) such a speech as this among the Jews would have caused him to have been stoned to death, being such horrible blasphemy. But how many are ready to say with *Pilate*, in *John* 18. 38. when as Christ was before *Pilate*, and talked to *Pilate* of Truth, Truth (saith *Pilate*) *What is Truth?* You shal observe it at verse 38. *What is Truth?* (saith *Pilate*) as if *Pilate* should have said, What a strange man is this, the man is in danger of his life, and he talks of Truth when he is in danger of his life, What is Truth? (saith *Pilate*) and turns it back upon him presently. Just thus are the hearts of many, What should we look at Truth, or at any thing now, but to preserve our liv[illegible] and estates, and outward comforts in the world? Wh[illegible] is Truth?

They

They are a company of mad brain'd fellows, that are factious, and seditious, they talk of Truth, and know not what they say, Come, let us have peace, though it be upon any terms: Who is there in this place that desires not Peace? The Lord knows it is the desires of those that are accused most for want of desires in this thing; yea so as we dare Challenge any of you with this Challenge: Those who have been most at the Throne of Grace begging unto God for peace for *England*, let them carry the day; those that have put forth most prayers for *peace*, before the Throne of Grace, we are willing they shal have the day. We reade that amongst al the Tribes that came up in a war-like way, to help the people of God against oppression, in the 5. of *Judges*, 18. and so in that Chapter, that of al *Naphtali* was the only tribe that joyned wth *Zebulun*, that jeoparded their lives in the Cause of God, that would take up Arms to defend themselves and the people against oppression; Surely these two Tribes, by the others that would not venture themselves, were at that time accounted very factious, and very seditious; What they! only *Zebulun* and *Naphtali*; Yet it is observable, though there were none joyned with *Zebulun* but only *Naphtali*, there is no tribe of which it is so much spoken, to be a tribe, ful of Courtesie, and Civility, of a Peacable and quiet disposition, as *Naphtali* was; you shal find it, if you reade in the 49. of *Genesis*; 21. and afterwards in another text, there are these two things said of *Naphtali*, only these two first, *That he is a Hind let loose, and giveth goodly words.* But they may be but words of Complement, not reality; Nay, (when *Moses* comes with the blessing, you shal find these two places, one in *Genesis* and the other in *Deuteronomy*,) when *Moses* comes with the blessing again upon *Naphtali*: Naphtali *filled with favor, and with the blessing of the Lord.* What is the meaning? *Naphtali* was a Tribe that had most courtesie and civility of al; compared to a goodly Hinde, of a quiet disposition, and one that gave courteous language to al and not meer words but reality; it was such a one that was fill'd with favor,

that had the favor of God, and the favor of Men; he had such a courteous carriage, and he had the blessing of God upon him; and yet this *Naphtali*, was the tribe that would jeopard their lives, and take up Arms in defence of the people of God, against oppression in those times, above al. And *Phinehas* (ye know) was so zealous, and would make use of the sword, so as he did; yet in the 25. of *Num.* 12, 13. God saith there, *He would make a Covenant of peace with him.* Beloved! *Phinehas*, that is such a fiery hot man, yet a covenant of peace must be made with him, by God Himself; for he did indeed, by that way procure peace to Israel; for so the Text saith there in that place of *Num.* *That because* Phinehas *was so zealous, it was, that I might not consume them in my Jealousie*: Now it's observable, the word in the Original is, Because he was zealous, therefore it was, that I might not consume them in my *Zeal*. It's translated in your books; because he was thus zealous, that I might not consume them in my *Jealousie*; the words are different in the English; but in the Hebrew they are the same: and so be turn'd thus, Because he was so zealous, it was, that I might not consume them in my *zeal*; as if he should have said, If there had not been some among them that had been zealous, (and as they account fiery) I would have been zealous my self, and fiery my self, and consumed them, and it was wel they had such amongst them; and one day those that cry out of them, may come to see cause to bless God for them; that would not have the world put off, and gul'd with the fair name of peace; we know the Devil hath made much use of it in former times, and would fain make use of it now; As if those that desired Truth most, were not greatest friends unto peace; God forbid, but it should be so: Though it's true, we think not, we have our portion here, and therefore we would not have peace upon any terms; indeed we confess our portion lies higher, and that wherein our portion doth consist we would have upon any terms; and therefore Saint *Paul* saith in *Philippians*, 3, *If by any means, I may attain to the Resurrection of the dead*; *If*

by

by any means, upon any terms, that I may have peace at the great Day, whatsoever I do endure: so say we for our portion; and you say, Let us have peace upon any terms; Why? because your portion is here: We would be glad that all our Mountains, were Mountains of Oliver, but we would be loth to have them Mountains of Corruption: In 2 *Kings*, 23. 13. You read there of a *Mountain of Corruption*, of *Mons offensionis*, of offence; so it is in the old Latin: Now, what was that same Mountain of Corruption? If we compare one Scripture with another, we shal find it was no other but *Mount Olivet*, Mount Olivet was made a Mountain of corruption: in 1 *King*. 11. 7. there *Solomon* built Idolatrous Temples, for the honor of the gods of his Queen, those gods that his Queen did worship, *Solomon* built Temples for to gratifie her, and it was upon the Mount before *Jerusalem*, which was the Mount of *Olivet*, that was the Mount. Now you know the Mount Olivet was a Mount that had his name from Olives that did grow there, and were Emblems of Peace; but yet the Mount Olivet may be made a Mount of Corruption: we would be glad that we might live upon Mount Olivet al our daies, but are loth this Mount Oliver should be made a Mount of Corruption. Give me leave but in a few words, yet to put some Considerations to you, and if I speak not reason in them, reject them.

First, Because that you are so greedy of Comforts in this world, you would fain have peace; be wise even for your own portion; you would have peace, but I hope a safe peace, and that is al we do desire: If the peace be not safe, Oh the blood that may follow after. We read in the 27. of the *Acts*, 13. that there was indeed a *Calm*, and the *South wind* did blow softly for a while, warm wind and very softly; but presently follows, not long after, it appears that there did arise a Tempestuous wind called *Euroclydon*; *Euroclydon* did arise presently after: Take we heed (my brethren) that we be not deluded with the softly South wind; take heed that there be not an *Euroclydon*,

that blows presently after; were we sure to be delivered from that same *Euroclydon*, we should be glad of continuance of soft blowings of the South wind: Can you think of a safe peace that live under any Arbitrary Governments? No (that you'l say) and therefore we account our condition ill now, for we have Arbitrary Governments amongst us now, And who are they?

Object. *Do not the Parliament themselves Govern in that kind of way?*

Ans. Give me leave in a word to answer this: Consider of the difference between that Arbitrary Government the Parliament complains of, and what now you feel.

Ans. 1. That was then, when the Kingdom was in a setled way, and then when there was no contrary Arbitrary power to oppose it, yet then it went on, and surely then it did but make way for worse Arbitrary Government; but now it is in a way, when the Kingdom is unsetled, and in a way, where there is a necessity of some help beyond the ordinary course of Law, because of a contrary Arbitrary Power, that is opposed: And is it possible for any man that hath any wisdom, or understanding in his head, that cannot see the difference between these two? But I'le shew you a greater difference than this.

Ans. 2. That which was before, those that did so Govern, suffer'd nothing in it themselves, but gained al; now those that are accused for the present (if it be Arbitrary) they suffer themselves as much as we do, and their posterity doth suffer as much as we do; and therefore the thing is far different from what was before. And yet further, if you would not be carried away with words, but judg righteous judgment, Consider this:

Ans. 3. Can you think that if the Adversary should prevail, you should be only at the dispose of the King? Do you not think that those that are with him, and give such strength and assistance for the present, that you must lie at their mercy too in great part; and wil that be safe for you? I put it to every mans conscience, whether he can think

think that it is safer for Church or Common-wealth to be governed by the King, with those that are now about him, and an Army of Papists, than to be governed by the King, with his Two Houses of Parliament? Which is the safest way in the consciences of any men living. And yet further than this, Consider (if you have your eyes in your heads)

Ans. 4. That perhaps what you aim at as your *End*, your Adversaries may aim at but as their *Means*; and what will become of you then? If that that you would have as an *End*, they shal look at but as a *Medium*; Consider what Consequences may come of it. And yet lastly.

Ans. 5. You that do desire so much peace, to preserve your own Portions here; Would you not willingly have such Peace, as those that have appeared for you in Houses of Parliament, in City, in the Ministry, that have been most active, be preserved too? Are you so desirous of it, as to be willing to leave them to the fury and rage of their Adversaries? Were not this one of the horribleſt wickednesses that ever were committed in a Kingdom, if they from desire to save their own particular Estates, should betray those that have been faithful to them, in their places of Trust? It was once a speech of *Demosthenes* to one that would fain have peace, he affirms, That it is a vain and prepostrous thing, to desire peace with the flock, upon this condition, *That the Keepers of the Flock may but be betraied, and taken away.* The fair name of Peace wil never so prevail with a wise man, when this shal come to be the condition of it. The good people in *Chrysostoms* time, (however you may think of those that have most appear'd for you, and ventured themselves) they thought it such a thing, to have but the mouth of one *Chrysostom* stopt. And also they professed, That if the Sun should take back, or bring back, or keep in his Rayes, it were more tollerable, than that the mouth of *John* should be stopt; they had such an high esteem of a faithful Minister in those times. And therefore if you would be faithful to God, and to the Kingdom, and to

those

those that have appear'd for you, look after such peace, as wherein you and they may be safe; God knows they would have been willing to have been as silent as you; but suppose al the Ministers in the Kingdom, and men that had ability to appear publickly, had al been silent, so as the business had been wholly betrayed, and at length an Army of Papists had risen, when you had had no help to have resisted them, Would you not have cried out of Ministers? would you not have cried out of Magistrates? would you not have cried out of Parliament Men? If they have ventured themselves to be faithful for you, know you can have no peace, except they have it; and it were an unworthy thing, to think of your safety without theirs likewise.

Object. You wil say, *We would not have our Estates and Peace thus, as you speak, upon any terms, without any regard to Religion; we have our Portion in Religion, as wel as you; and we have our Consciences to look after, as wel as you; and God forbid it should be otherwise, but that Religion should prosper too with our Peace: but we would not have Sects and Sectaries to be maintained in the Kingdom: let us have Truth and Religion, but away with them.*

Answ. 1. Do you understand what they are you speak of? Do you know wherein you and they differ? You cry out of them, as if they were of another Religion, whereas when it comes to be scan'd, the difference between you and them wil not be so great. But further, I put this to you:

Answ. 2. Do you spend as much breath in praying for these kind of men, as you do in railing upon them? then somwhat may be said.

Answ. 3. It is a vain thing to think, that true Religion can be maintain'd, and have the liberty of it, without some difference of Opinion amongst us: Indeed the Turks have as much peace in their Religion, as any Religion hath in al the world; and there is as little difference of Opinions amongst the Turks as there is in any Religion whatsoever; but

but wel may that Coat have no ſeam, that hath no ſhape; if the Truth of Religion comes to appear, certainly it is impoſſible but many differences in opinion muſt come, and it is a moſt intollerable pride of heart, and tyranny in any whatſoever, to think by violent means to force al to be of the ſame opinion that they are of, in matters that are not of the Foundation, and that may ſtand with the peace of a Common-wealth too; You take upon you in that more than Chriſt doth, more than the Apoſtles ever did.

Object. But You wil ſay, *If men be in an Error, why ſhould they not be forced? Shall every man be left to his Opinion, to do what he will?*

Anſw. No, I plead not for that neither: therefore I except all Opinions, 1. Againſt the Foundation of Religion: 2. All thoſe Opinions that are againſt the Foundation of Civil Government. Take theſe Two aſide, and then for other Opinions that are of a lower inferiour nature (I ſay) there you take too much upon you, whoſoever you are, if you ſhould think to force men to be of the ſame Opinion as you are; and there is no ſuch way to make diſturbance in Churches or Common-wealths, as to force men to be of the ſame opinion, in things that are of an inferior nature.

Object. But you wil ſay, *If it be an Error, they muſt not be left to live in it,*

Anſw. Nay, ſtay there; A man may be an Error, and yet you have nothing to do to offer violence unto him to bring him out of his Error; you may ſeek to convince him as much as you can, but to offer violence, you undertake more than God hath given you commiſſion to do, whatever you are; and I give this Scripture for it, that is cleer, in *Rom.* 14. 2. *One beleeveth he may eat all things; another eateth herbs. Let not him that eateth, deſpiſe him that eateth not; and let him that eateth not, not judg him that eateth,* &c. ſo he tels us, *Who art thou that judgeſt another?* Who art thou that judgeſt. Theſe two Opinions could not be true: One man doth eat herbs; the other man makes conſcience

of

of it, and cannot do it; Certainly, one of these was a sin at that time; one of them was a sin, to eat herbs, and that he might eat no flesh, for God never commanded them, that they should eat no flesh, to make conscience to eat no flesh was a sin, but yet though one were a sin, yet they that were in the right, must not by violence force those that were in in the wrong, to their opinion, but they must leave them to God; I say, in matters of such consequence as these it is a point of Antichristian tyranny, and pride, and notorious pride in men, that have taken so much upon them, as to force al to be of the same opinion: this is not the way certainly for true peace. But thus much for the second Corrallarie. The Third follows.

3. *Corr.* If men have their portion in this world, here is the Reason that there is such a stir in the world by men to maintain this their portion; what a deal of stir is there? what rending and tearing is there, that they might maintain ther Estates? Especially if some men have a higher Portion in the world than others, Oh what a deal of stir is there to maintain it. I remenber *Henry* the fourth, writes to Pope *Gregory*, and tels him, that by reason of an Emulation there was about the *popedom*, one being chosen in *Rome*, and the other in another place, that there were 230000. men lost their lives out of that Emulation; meerly about two men, two Popes, it cost the bloods of two hundred and thirty thousand men. O what a stir is there in the world to satisfie the wils of a few men in the world? Certainly one day the world wil be wiser, and wil understand that they are Men, and not Dogs, that they were not made to be subject to the humors and the lusts of men, and that no man hath now any further power over him, but what they have by an agreement from them one way or other, either implicit, or explicit, one way or other, it is by their agreement, that any man hath any power over them, and can exercise any; The world (I say) ere long I hope will be wise enough to understand this, and therefore will not so

ſo ſacrifice their lives for the ſatisfying of the wills of a few men in the world, they ſhall not make ſuch a ſtir in the world as heretofore they have done; Indeed men make a great ſtir now to maintain their portion, for the contention is not, *de ſinibus*, but *hæreditate*, not about matters of *bounds* and *limits*, (as he ſaid) but it is about the *inheritance it ſelf*; it is about their portion; it is their God *and do you ſay, What ails me, wh. you have taken away my gods?* Here is the ground of all the ſtirs and Combuſtions in the world, becauſe carnall hearts look upon what they enjoy as their portion; But how comes it thus to paſs, that men ſhould be ſo greedy of this their portion? It is ſuch an an excellent portion that they are ſo greedy of it? Is it worth ſo much, that they contend ſo much about it? This makes way for me to ſlip into the Fourth Particular.

Fourthly, *To enquire what kind of portion this is, that theſe men of the world, have in this world, that they make ſuch a ſtir about.* And therefore to make way for that;

Firſt. Conſider what poor things they are, that they make ſuch a ſtir about.

Secondly. Conſider the Tenure, upon which they hold whatſoever they do enjoy.

Thirdly, Conſider the mixture of Evil, that there is, in that they do enjoy.

Fourthly. The bleſſed Portion that they loſe, that they might enjoy.

Laſtly. The dreadful end that there will be to ſuch men that have their portion here.

1. *The poor things, that men have in this world*; What are they? Their comforts for the moſt part, are but imaginary; In *Heſea*, 12. 1. *Ephraim feeds upon the wind*: And when a bladder is full of wind, one prick lets it quite out; and ſo when Death comes, it lets out all their Comforts: even as the wind goes all out at one prick in a blad-

der; ſo all the comforts of the men of the world, go out by the prick of death: In *Prov.* 23.5. *Wilt thou ſet thy heart upon that which is not?* it is not, it hath no reality in it. And in *Acts*, 25. when *Bernice* and *Agrippa* came in great pomp and ſtate to the Aſſembly; that which you have in your books tranſlated great *pomp*, it is in the Greek, with great *Fancie*: all the pomp and jollity in the world, it is but a fancy, this is their portion.

2. That which they have, it is of a very low nature; this would be an argument, we might Phyloſophize in, if it were fit, or if we had time, but I will quickly paſs over theſe things, it's of a very low nature, it not much concerns the ſoul, all the portion they have; Therefore ſaith the Text here, *Thou filleſt their belly*; It's but a belly ful; what is that to the ſoul? Indeed the rich man in the Goſpel could ſay, *Soul, take thy eaſe, for thou haſt goods laid up for many yeers, eat, drink, &c.* Wilt thou ſay, Soul, take thy eaſe, becauſe thou haſt goods laid up, and becauſe you may eat, and drink? What is all this to thy ſoul? *Ambroſe* hath ſuch a ſpeech upon the place, *If the man had the ſoul of a ſwine, what could be ſaid otherwiſe?* for indeed theſe things were ſutable to the ſoul of a Swine: you ſhal find that a man is not the better, becauſe of outward things, not a whit; the heart of the wicked is little worth; his eſtate may be ſomewhat worth, his houſe may be ſomewhat worth, his lands may be ſomwhat worth; *But the heart of the wicked is little worth, Prov.* 10. And would not you think it to be a great evil, if ſo be when you go up and down abroad, you ſhould certainly know, that there is no man doth give you any entertainment, or any reſpect, but it is for your ſervants ſake that tends upon you, would not that diſcourage you, and trouble you? Indeed you come to ſuch a mans houſe, and he ſeems to make you welcome, and you have entertainment; but you come to know afterwards that it was not for your ſake, but for your ſervants ſake whome he loved; would you think you had a good entertainment there; the truth is, ſo al the reſpect you have in this world, it is ſo

you

your ſervants ſake, for your goods, houſe, and lands, it is not for any worth that is in you. It was a ſpeech that *Socrates* ſpake once, to one *Achilous*, when he had a fine houſe, and a many brave things there, (ſaith he) There are many come to ſee thy houſe, and thy fine things there, but no body comes to ſee thee; they know there is a worth in thy fine houſe and in thy fine furniture, but they ſee no worth in thee. Indeed all theſe things are not ſouls meat, it is not mans meat they feed upon, it is but aſhes, it is nothing to the ſoul of man. Further:

3. Suppoſe it were for the ſoul, What thou haſt here, is but a very poor pittance, a ſcanty portion, thou haſt not all the world neither, thou haſt thy portion in this world; If thou hadſt the whole worlds at command, yea, if God ſhould make a thouſand worlds more for thee to command, this were al but a poor pittance to put off an immortal ſoul withal: but now, that thou haſt is but a little minnim in the world: All Nations of the Earth are but as the duſt of the ballance, and the drop of the bucket to God; What is thy duſt then? What is thy houſe and land then; As *Socrates* wittily rebuked the pride of *Alcibiades*, when he was very proud, that he had ſo much land lay together; He brought his Map of the world to him, and ſaith he, Pray ſhew me where your land lies there, one prick of a pen would have deſcribed it all. Should we take a rich man here that hath a great deal of land, and bring a Map of the world to him, all *England*, *Scotland*, and *Ireland*, are but three little ſpots unto the world; And what are your Farms, and your Mannours you have? you have but a little portion, if you had all, it were no great matter: the truth is, All you have in this world cannot be enough to make you live in faſhion in the world, like a man; it's not enough (I ſay) for to live like a man in the world, to live like one that hath an immortal ſoul, like one that hath the image of God upon him, and was ſent hither into the world to do ſome great ſervice as every one of you was ſent hither to do; therefore it is but a mean thing, little cauſe you have for to rejoyce in it,

It's true, they that are Godly, account themselves unworthy of the least thing they have here in this world, but I'le tell you a Mystery of Religion now, a practical Maxim of Religion, that is a great Mystery to the world, and that is this, That a gratious heart, though he thinks himself unworthy of the least crum of bread, yet all the Creatures in Heaven and Earth will not serve him to be his portion, will not satisfie him; though he hath a heart that will be satisfied with any thing, as counting himself unworthy of the meanest condition in this world, as a present gift of God, but if God should give him Heaven and Earth, he hath such an unsatisfying heart, as he would not be satisfied with Heaven and Earth, except God gives him Himself: therefore certainly thy portion is but a very little Portion.

4. Those things that thou hast, are things that will vanish, and quickly come to nothing. It is said, of the whol world, in *Job*, 26. 7. *The whol earth hangs upon nothing*; and so all the things of the Earth do: and therefore it is said of *Abraham*; in *Hebrews*, 11. *That he sought a City that had Foundations*: All other things, are as things that have no foundation at al; There is a worm in every creature, that wil consume it in time; and the Scripture cals al our riches, *Uncertain riches*; and Christian thou art made for an Eternal condition, these things are fading; when thou comest to enter in upon thy eternal estate, if thou should'st then ask, what shal I have now? I have now thus much, and thus much, in my whol life, but what shal I have now I come to enter in upon my Eternal estate, truly nothing at all. If a man were to go a great Voyage to the *Indies*, and all the provision he makes is this, he gets a Vessel that can make shift to carry him as far as *Graves-end*, that he will do, and what need he hath of provision to *Graves-end*, or perhaps to the *Downs*, he provides for; he goes on, and should go on now to the *Downs*, and begins his Voyage to go to the *Indies*, and is gotten into the Ocean; alas the Vessel is a rotten Vessel; were not this an unwise man? Truly this is the condition of thousands in

in the world; Man, Woman, thou art made for an eternal condition; God intends Eternity to every Mothers Child that is here this day, and God expects that thy life should be spent in making provision for this Eternal estate of thine, and thou thinkest of nothing but that thou maiest provide for a few years here, and live in some fashion, and be som-body in the world here; Oh! when thou comest to enter upon the Ocean of Eternity, thou wilt give a dreadful shreek, and cry out, *I am undone, I am undone*, I have provided nothing for Eternal life; these things are very uncertain: Oh what a deal of difference there is between the same men in two or three years? I might tell you (but the time so hastens) that great difference two or three yeares have made between man and man, but I forbear it, because I see the time will not give leave: And yet further for the meanness of the Portion

5. What ever thou hast in this world, it is no other, but what may stand with the Eternal hatred of an infinite God towards thee; it may be the portion of a Reprobate, and will this serve thy turn? will this satisfie thee? will that satisfie thy soul, that may be the portion of a Reprobate? There are many now that are swelltring under the wrath of the infinite God, that have had twenty times as much as any of you have, that are here before the Lord this day; they have had greater estates than you, and lived merrier lives than you, and yet are now under the wrath of God; Wil a Reprobates portion serve thy turn? Therefore surely it is but a mean thing, that wil stand with Gods Eternal hatred; Consider it, To enjoy the Dominion of all the world, may stand with Gods Eternal hatred; but to have but the least dram of saving grace, cannot stand with Gods Eternal hatred: What a difference is there between the having the least dram of Grace, and the enjoyment of al the world? what a goodly portion is there here that thou so much rejoycest in? It is certainly, because thy heart is so straight, that thou thinkest these things to be so big; As in a narrow Vessel, a thing will appear big, but in a mighty wide

wide Vessel, it appears little; So when the Lord by grace shall widen and enlarge thy heart, then all the things of the world will be little to thee; Grace hath the Image of God in it, now what saieth God of Himself, in *Isa.* 40. *All the world is but as the drop of the bucket, and the dust of the ballance*; Now grace hath Gods likeness, and through the Image of God in a gracious heart, the soul saieth thus of the world, as God saieth of the world, that all the world is but as the drop of the bucket, and the dust of the ballance to me; When the Lord promised to perswade *Japhet* to dwel in the tents of *Shem*; the word that is translated *perswade*, it signifies to *enlarge*, that He would enlarge the heart of *Japhet*; and indeed when God doth convert a soul, the Lord doth enlarge that soul, doth enlarge the heart, and therefore all the things of the world, are now but little; Indeed if a man be below here, and looks upon that which is next to him, that hath any bigness in it, it shews somewhat great, but if a man were advanced on high, upon the top of a Pinacle, then that which seemed great, appears but little to him; so the men of the world, that here lie groveling below, and the curse of the Serpent is upon them, *Upon thy belly shalt thou go, and dust shalt thou eat*, they think the things of the world great matters; but Grace lifts up the heart on high to God and Christ, mounts it up to Eternity, and then they can look upon all those things here below, as mean things; and this was the reason that *Luther*, when he had great gifts sent in to him by many of the great men of *Saxony*, he began to be afraid, lest the Lord should reject him, here in this world, and he hath this expression, *I did vehemently protest God should not put me off so*; that is his word, according to the manner of the man, you know the man, and his language; according to the manner of his language thus he speaks, when there came in things of the world, and he began to be tickled with honor, and great men did respect him, Oh (thought he) I shal be some body now in the world, thus corruption begin to work, but grace did prevail, and he breaks

breaks out with this expreſſion, I did profeſſe God ſhould not put me off ſo, the Lord ſhall not put me off ſo; there are other things which I look for, things which are better and higher, theſe are poor pittances for this ſoul of mine to be put off withall, there are other things I muſt have from the Lord, or elſe I cannot be ſatisfied. That's the Firſt thing, the poor things of the world, which is the Portion of wicked men.

Secondly, *Conſider the tenure by which they hold it.*

All you have in the world, you hold it not by a good Tenure, it is not held in Capite, that is not the Tenure you hold it by: I confeſs this, I think not the men of the world to be Uſurpers for what they lawfully get in the world, I doe not think they ſhall anſwer meerly for their uſing what they do, meerly for their right to uſe that they have, but they ſhall anſwer for their not right-uſing; they ſhall not anſwer (I ſay) for their right to uſe, but for their not right-uſing; they have ſome right, but what right is it they hold it upon? What Tenure? There is a Threefold right:

1. *A right from Juſtice*, that we may claim a thing by: One can claim by Juſtice, ſuch a thing as is due: That's not your right, you cannot claim any thing.

2. *There is a right from Creation*, that God gave to man at firſt Creation: you have loſt that too.

3. *There is a right from promiſe*, God hath now promiſed all good things to his people; you have not that right neither: You have neither the right of Juſtice to claim; nor the right from your Creation; nor the right from Promiſe: What right then? There is a Fourth right, and that right I confeſs you have, and that is,

4. *A right from Donation*: God is pleaſed to give to you but juſt thus; You hold all your Honors and Eſtates, that are ungodly men, juſt thus, Even as a man that is condemned to die, and there being a little reprieving for two or three

three daies before his execution, the Prince out of his indulgence, gives order to have provision made for him according to his quality, that if he be a Gentleman, he shal have such provision, if a Knight, a Nobleman, a Peer of the Realm, he shall have provision according to his Quality, till his Execution, now no man can say, this man usurps, though he hath forfeited all his right to his Land and Estate, yet if the King will give him this refreshment, he is no usurper but it is a poor right he hath, it's a right from Donation: and thus God gives the ungodly men, in this world they have a right to outward comforts: you have your Portion, you see how you hold it. That's the Second thing. I have but one or two things more to dispatch of this particular: and two things further, and I shall wind up all as briefly as I can. (I am told I may take some Liberty at such a time as this is, and seeing it is only the preaching oppertunity we meddle withal; give mee leave a little the more to transgresse upon your patience, in that I hope it will not be very much) The next thing to be considered, it is, That this portion here, as it's poor in regard of the mean things, and the Tenure: So,

Thirdly; *There is a great deal of Mixture here in this you have*

1. There is a manifold Mixture of *Cumber*, of *Trouble*; and the truth is, All the good things that wicked men enjoy in this world, will scarce bear charges; that is, there is so much trouble they meet withal here in this world with their portion, that all they have will scarce bear charges: And if a man goes a Voyage, we use not to count any thing he spends by the way to be part of his Treasury. Now all we have here in this world, is but Spending money to bear our Charges, in regard God knows we shall be at a great deal of Charges, and afflictions we shall meet with here. But besides;

2. There is a Mixture of *Curse* in every Portion of an Ungodly man. If any of you think you get such a rich Match, you get an Heir that is a very rich Match, and you get

get her portion, and there you go and fetch away the bags of Gold that are her portion, but if it ſhould prove that every bag of Gold you have of your Wifes portion had the Plague in it, it were but a poor portion. Certainly it is thus with al ungodly ones in the world, that al the while they live, whatſoever they enjoy, ſo long as continuing wicked, they have a Curſe of God that goes along with it, and makes way unto Eternal miſery for them; As thoſe that are godly have the bleſſing of God in outward things, that make way for their Eternal good; So thou haſt the Curſe of the Lord mingled with all thy outward things that makes way for Eternal evil unto thee. And then, Conſider,

3. What portion thou loſeſt; thou haſt gotten one, but thou loſeſt a great deal more: If a man had been at the Exchange, and made ſome bargain about ſome petty thing, and afterwards when he comes home, knows that by not buying ſuch a thing, he hath loſt a bargain that would have made him and his poſteritie, he hath little cauſe of rejoycing in that bargain he hath made: So though thou haſt got a portion that may ſeem to ſatisfie thee ſomwhat, know thou haſt loſt a portion of infinit worth and value; and it's impoſſible to ſhew you what this portion is; for the Devil could ſhew Chriſt all the glory of the world in the twinkling of an eye; but if I ſhould come to ſhew you the glory of Heaven, I had need have Eternity to ſhew you what the portion of the Saints is, but though I cannot ſhew it you all, I wil only give you a hint or two, that you may know ſomwhat, what it is:

1. It is ſuch a portion, as is fit for the Spouſe of the Lamb, as is fit for the Spouſe of one that is to marry the Son of God, the ſecond Perſon in Trinity.
2. It is ſuch a portion, which is fit and futable to an Heir of Life and Glory, an Heir of Heaven and Earth.
3. It is ſuch a portion, as God doth give it unto them, to this very end, As to declare what the infinite Power of God is able to do, to raiſe a poor crea-

ture to the height of happiness; What think you this must be? that (I say) it must therefore be done, that it might declare to Angels, and all Creatures, what the infinite power of God is able to do, to raise a poor Creature to happiness and glory. This must be somwhat.

4. It must be such a one, as in which God must attain unto the great design that he had from all Eternity in making the Heaven, and Earth; the special design that God had in making Heaven and Earth, from all Eternity, it was, to magnifie the Riches of His Grace, to a Company that He hath set apart to glory; it must be such a portion, and guess you what this must needs be.

5. It is such a portion, as must require the infinite power of God to support a Creature to be able to bear the weight of that glory: it's such a portion. And do you but think what kind of portion that must needs be?

6. All this must needs be now to all Eternity. I remember when *Esau* did but hear *Isaac* his father tel what a blessing he had given unto *Jacob*, the text saith, that *Esau fell a weeping*. Oh! that God would strike upon the hearts of men that have so little minded any thing, but the present things of the world; thou heareſt but a few words of what the Lord hath reserved to all Eternity for his Saints, and compare but that with what is thy portion, and what is like to be thy portion; and thou hast cause to weep; I, but more cause you will have to weep, if so be you consider the last thing.

Fifthly. *What is like to be thy* End, *thy portion is in this world; if indeed thou couldst ruffle it out in this world, and enjoy thy hearts desire, and there an end, it were somewhat: Oh but there is somewhat else remains afterwards*: As first,

1. Oh

1. Oh the perplexity of Spirit that any worldly man will have, when death comes, when he ſhould ſee an end of all the comforts of this world, now farewell houſe, and lands, and friends and acquaintance, and all merry meetings, and jovialities, I ſhall never have comfort more in you. As it was the ſpeech of Pope *Adrian*, when he was to die; *O thou my ſoul! my ſoul! whether art thou going? whither art thou going? thou ſhalt never have more jeſts, nor be merry, nor be jocund any more; where art thou going?* So may a man that hath his portion in this world here, ſay at his death, where is this poor ſoul of mine going? I have lived here thus many yeers, and I have had many merry meetings, and I have eaten of the ſweeteſt, and drunk of the ſweeteſt, and gone in brave array, but now my day is gone, what ſhal become of me? what peace have I now when all is gone? I remember *Latimer* hath ſuch a ſtory in one of his Sermons that he preached before *King Edward*, he tels a ſtory of a rich man, that when he lay upon his ſick bed, there came one to him, and tels him that certainly by all reaſons they can judg by, That he was like to be a man for another world, a dead man: Aſſoon as ever he hears but theſe words, (they are *Latimers* words, I only repeat them as his words, and they were before a King, and ſo they will not be too broad words, nor too rude to ſpeak before you; aſſoon as ever he did but hear this) What muſt I die? ſend for a Phyſitian; wounds, ſides, heart; muſt I die? wounds, ſides, heart, muſt I die? and thus he goes on, and there could be no thing got from him, but wounds, ſides, heart, muſt I die muſt I die, and go from all theſe? here was all; here is the end of this man, that makes his portion to be in this world. Another rich man that lived not far from the place that I my ſelf lived in heretofore, when he heard his ſickneſs was deadly, he ſends for his bags of money, and hugs them in his arms, Oh! muſt I leave you? Oh! muſt I leave you? And another, that when he lay upon his ſick bed, cals for his bags, and laies a bag of Gold to his heart, and then bids them take it away, it will not do, it will not

do. Another when he lay upon his sick bed, his friends came to him and said, What lack you? what would you have? Would you have any Beer? Want you any thing? Oh no, (saith he) I want only one thing, Peace of Conscience; that I would have: it is not Beer, nor friends, nor an easie pillow I want, but ease of Conscience. Oh consider now, whether there be not like to be perplexity in your Spirits?

2. You must be called to an Accompt for all; though (as I told you before) not to accompt for the right to use, but for not right using; and do but you think with your selves, If you have so much as you cannot reckon, how then wil you be able to reckon for it, if you cannot now reckon it? Now you have so much as you cannot count, how will you be able to give an acompt of what you have now, especially when you have had no thoughts of this beforehand?

3. There is at last a dreadful portion indeed at the day of Judgnent; Oh the shame and confusion that will be upon the faces of the men of the world! especially when they shal see perhaps their poor neighbors have their portion with Christ, in glory; perhaps a poor boy, a poor servant in the house advanced to glory, and they stand on the left hand to be cast out; perhaps some of these poor Hospital boys shal be admited to eternal Glory, when as some of you that are their Masters, shall be cast out eternally; and what an infinit shame and confusion would this be to you? Oh now I see what it is to trust in God, and not to trust in him; these are happy that would trust for the future, but I miserable that dare not trust in him: and then the conclusion what will it be? in *Psalm*, 11. 6. *The Lord will rain snares and fire and brimstone, and this shal be the portion of their cup*; here is the portion of the ungodly at last: and in *Mat.* 24, 51. *Appoint him his portion with Hypocrites, where there is weeping and gnashing of teeth*; that is the portion of Hypocrites in the conclusion; Now here thou seest the End of all, what do'st thou think then of thy

portion

portion now? Think but of one Text and I have done this, in *Job.* 27. 8. *What hope hath an Hipocrite though he hath gained, when God takes away his ſoul?* Mark, there were many Hippocrites that aimed to get in the world, and cannot get in the world, God croſſes them here; well, but ſuppoſe thou aimeſt at gain, and canſt get what thou would'ſt have, thou haſt got all thou wouldeſt deſire, but what hope hath an Hipocrite though he hath gained, though he hath grown never ſo rich, and got all he deſires, when God takes away his ſoul? This time is coming, it will be ere long, and it may be ere long the portion of ſome that are here preſent; and perhaps this Text of mine, may then ring in their ears, when they lie upon their ſick beds, perhaps within a month or ſix weeks, or a quarter of a year, when Gods time ſhall be, and then this Sermon, Conſcience may repeat in your ears; I heard ſuch a day, there were a generation of men, that have their portion in this world, and now I am afraid I am one of them, and there is an end of my portion, only I muſt go to my other portion; that will be very dreadful. But I muſt not make an end, till I ſhall ſpeak ſomwhat of the next, I ſhall leave the point very bare elſe; I, but who have you ſpoke to all this while?

Fiftly, *Who is the man that hath his potion in this world?* It is a poor portion you have ſet it out to us, but every one will go away and ſay, I hope it is not I, I hope it is not I, I hope God hath a better portion for me than this; therefore give me leave to ſpeak in the Name of God to you, and I'le only ſpeak from God, and out of His Word to you, to point out the man and woman, that is like to have his portion here, living and dying in ſuch a condition, I now am ſpeaking of; that man that is in ſuch a condition I ſhall open to you, in the preſent condition wherein he is, is certainly the man, and the Lord pronounces it this day, that his portion is in this world. Who is he?

1. That man to whom God gives in this life nothing but

but what belongs to his life; that is the man apparently: If God give thee thy estate, and if He give thee not somewhat besides thy estate, a principle that is a seed of Eternal life in thee here in this world, certainly He never intends good to thee in the world to come; There are many men have a great deal in this world, and they say, they hope God will be merciful to them in the world to come; now this is a certain truth, that man to whom God denies Spiritual mercies in this world, God wil deny Eternal mercie to him in the world to come; this therefore should be thy care, doth God increase my state in this world? Oh that the Lord would give a proportionable measure of grace too, else it is nothing; Lord thou givest me here a great estate, if thou givest not to me grace with it, a proportionable measure of grace to use it to thy glory, I had better have been without this; Is this thy care? I put it to thy conscience; As thy estate encreases, art thou solicitous at the Throne of grace, that the Lord would give thee a proportionable measure of grace, to mannage thy estate for His glory; then peace be to thee, thou art not the man. And then further, you may examin it.

2. By the working of your hearts about your present Portions. As first.

1. Whether you enjoy what you have for it self, and whether your hearts be terminated in what you do enjoy: One that is godly, and hath his portion beyond these things, he enjoyes the Creature; I but it is God in it he enjoyes: It is sweet to me, that I can see and taste the love of God in it: I but a carnal heart enjoyes the creatures, and runs away, and is terminated there, looks at the Creature, but at little in God; as divers of your Hospital Children, here, look more at the Man that were their friends, to bring them into the Hospital, when they were Fatherless and Motherless, and Sisterless, than they look at the Founders of the Hospital, they little think of them, to thank God

God for them, but if they meet with him, that was the next cause to bring them in, they will thank him for his kindness. So it is with men, they look at that Creature that was the first means of bringing them in; but a godly heart looks at the root of all: I remember it is said of one that came into the Treasuries of *Venice*, he saw tables of Gold, and Silver there, and he points down and looks at the bottom of the table, and one asked him, Why is your eye so at the bottom? Oh saith he, I am looking at the root of all this. Oh! alas, it is a smal matter for a man that hath a great Trade to have a great portion: So many men, look not so much at the Root; whereas a godly man, though he hath but a little, yet he looks at the Root, at the love of God, and the Covenant of Grace, that is the Root of all; and this is the thing that satisfies his heart: When a man takes a potion of physick, he puts it into the Posset-ale, the Posset-ale is not the thing that makes the Physick work, though it is that that is the greater part, but it is the physick in it. So it is the goodness of God that satisfies a gracious heart, and not the Creature that is operative so much upon a gracious heart: and then you may examine how your hearts are set upon these things of the world

2. Whether your hearts go out with full strength to them; If you make your bellies to be your God, then your end will be destruction (as the Apostle speaks:) That man that hath his heart swallowed up in the earth like *Corah*, *Dathan*, and *Abiram*, that were swallowed up in the earth, if the things of the earth be a gulf to swallow thy heart up, there is another gulf to swallow thee up hereafter.

3. How do the loss of the things of the world take thy heart? Dost not thou count thy self an undone man, when thou hast lost some comforts? Dost not thou come home to thy wife and children, and say, I am

an

an undone man: Why? what's the matter? I have lost some part of my estate: O carnal heart! one that is gracious may have some crosses, but no losses at all, because he enjoyes all in God, he hath God to make up all his losses: And the truth is, if thou were truly godly, whatsoever afflictions thou meetest withal; (as we say a man may put all in his eye) so you may (if you be godly) put all your crosses in your eyes, you are so far from being undone. And further examin,

4. Whether these things of the world, be not the only suitable things to your hearts; whether you bless not your selves in these, as in your happiness; The Ivie wil clasp about a rotten tree, and cannot be taken off it without tearing; And so the heart of a worldling wil clasp about these rotten comforts as the only agreeable thing; You may hear them sometimes tell with joy, That we were in such a place, and we were so merry, and had the braveſt meeting; And what was there? Why there was singing, and roaring, and blaspheming of the Name of God, and yet it was the braveſt meeting that could be. When did you ever come from an Ordiurnce of God, and say, Oh! it was a brave day to me, the Lord hath spoken to my heart this day: Did you never go from the Word with as merry a heart, and can rejoyce for it amongſt your friends, as you did from a merry meeting? You may fear you are the man, that have your portion here. And then this is more cleer, for every one to examine his heart in, and if I were to give but any one Evidence, whether a man hath Grace or no, I would give this aſsoon as any one; A man that hath got some estate in the world, I put this to him:

5. What doest thou account to be the chiefeſt good of thy estate, more than thou hadſt before, or more than another man hath? A man that hath got an estate more than he had, or more then his brother: there are many good things in his estate, that he will think good;

good; Now I may live in better fashion than I could before, now I may have more freedom than I had before, now I may have more credit in the world than I had before, now I may have my own mind, and satisfie my own lusts more than I had before, or than another man can do: Is not this the thing thou most rejoycest in? yea, is not this a truth, that some of your hearts, if they were ripped up, this would be the language of them; that you must rejoyce in your estates, because by them you have fuel for your lusts? A poor man hath not so much fuel for his uncleanness as you have, nor so much fuel for his lust of pride and malice as you have; and many rich men account the blessing, the good, and happiness of their estates to consist in this very thing; that now they may have a larger scope for their lusts, than ever they could before; alas, a poor man cannot go abroad and drink as you can do, a poor man cannot lay out so much money on a Whore, an unclean wretch, as you can do; and you rejoyce in this: and if this man have not his portion here, what man hath? the Lord strike such a mans heart. But on the other side, A gracious heart when God blesses him in this world, though there be but a little grace, it wil work thus, The Lord hath raised my condition above my brother, and therein the Lord gives me a larger opportunity to do him service, than my brother hath, or than I had before; there is such a poor man, he is an honest man, but God knows he can do but little in the place where he is, he hath but little means: but God hath given me means, and this means enlarges my opportunity to do God service, and for this my soul blesseth God; I count my estate happier in this, because I now may be of more use, and do God more service than otherwise I could do; have you such workings in heart, you rich men? If you have not never, be at quiet til you get your hearts working in this manner; this wil be a blessed testimony that

God gives you a portion here, and intends another portion for you in the world hereafter.

6. What is that thing that you ſtrive to make moſt ſure? That which a man ſtrives to make moſt ſure, that he counts his happineſs to conſiſt in; oh for thy Land, and Debts, thou ſtriveſt with all thy might to make that ſure, but as for the matter of thy Salvation, and peace in Chriſt, thou haſt a good hope in God for, but takeſt no pains to make it ſure.

7. What doſt thou admire moſt men for? O! ſuch a man is happy, he hath ſo much comming in, and hath ſo much a yeer: But doſt thou call the vile man happy? it is a ſign that thou haſt not thine eye enlightened by the Spirit of God; but now, Canſt thou look upon even thoſe that are poor, and mean in this world, that have the leaſt portion here, yet as moſt happy Creatures, becauſe the Lord gives them the Grace of His Spirit; and think, well, 'tis true, I have a greater eſtate then ſuch a poor man that is my neighbor, or than ſuch a poor man, but God knows he doth God more ſervice than I do, he prayes more, and more heartily in one day then I do in a whol yeer: Oh! the Lord hath other manner of prayers, and ſighs come from his poor Cottage, than ever he had from my brave pallace; I have my City-houſe, and Country-houſe, but they were never ſo perfum'd with prayers; Some that live in poor Cellers, ſend up more prayers, and God hath more honor from them, than He hath from me, in my family (perhaps) there is curſing, and blaſpheming God; in ſuch poor Cottages there is (perhaps) bleſſing, and praiſing, of God. Now ſee if thou looke ſt upon them as the moſt happy people in the world.

8. What, art thou careful to lay up for thy Children? That is like to be thy portion; If the things of the world take up thy care for thy children moſt, that is an argument, thou thinkeſt thy Children have a good portion

portion, if thou canst leave them so many thousands, it is like it is thy portion too, if thou countest it theirs. And then further,

9 Examin thy services what they are:

1. Dost thou put off God with slight services? Then know thy portion is like to be of Gods slight mercies.

2. Art thou Hypocritical in thy service? Dost thou aim at the praise of men in outward duties; That is a sign thou hast thy reward here.

3. And are thy services forc'd, that thou art compelled; Is it meerly conscience compels thee, and not an inward agreeableness between the frame of thy heart, and holy things? Then it's like a servants portion is thine, and not a childs portion.

10. Further, Hast thou heretofore been a forward Professor in Religion, and hast thou forsaken the wayes of God? Ile give you a dreadful Scripture for this, in *Jer.* 17. 13. *All you that forsake the Lord, shall come to be ashamed, and they that depart from him, shal be written in the earth.* All that depart from God shall be written in the earth. If thou hast been forward heretofore, and now thou comest to be more ancient, thou art dead, and dull, and careless here is a Text for thee, go home and tremble lest thou be a man, whose name is written in the earth.

11. Doth not God for the present Curse thy portion? thou findest the more thou hast, the worse thou growest; As if a man should eat meat at ones table, and assoon as he hath eaten it, begin to swell, he will conclude certainly the meat was poysoned: So when thy estate rises, thy heart riseth with pride, surely it was poysoned with the curse of God that was in it.

12. Examin thy heart by this whether hath God convinced thee, of that which stops the great Current of His mercy, I speake of even now; that sour that hath its portion in this world, looks no further but to

Gods general bounty, and looks not to what stops the great Current of Gods Grace, he is not brought to be sensible of his need of Christ, and of his satisfaction unto Divine Justice; but now the heart of God intends Eternal good too, such a heart the Lord causes to understand that there is such an infinite breach between God and it, as cannot be made up, but only by the Mediation of the Son of God; and therefore Lord, it is not in any Righteousnes of mine, nor in any thing of any creature in Heaven and Earth can do it, that I expect to have my portion from, but in the Mediation of the Son of God; that I look after, and my heart closes with that Mediation, and I look upon that as the spring of al my worth; He is a man indeed that is not like to have his portion in this world, and I'le only name that one more, What sayest thou to this?

13. That man that spends his daies without having some fear, lest God should put him off with the things of this world; there may be some danger of that: *Jude* 12. it is said of some, *That they did feed themselves without fear.* You can go now to a merry meeting, and can go and feed upon the cheer, and you eat without fear, you wil never have such a thought in your heart, What if God should put me off with these things? I hear indeed there are some men are put off so, what if it should prove to be my portion? what a miserable creature were I? I fear there are some men never had such a thought in their lives; What if it should prove so, what a miserable creature were I? The wicked are described to be men that eat without fear. And thus we have done the Fifth thing. There is only the Sixth, and that is,

Sixthly, *Exhortation to you all*, and then I have done all. And this Exhortation, it must be divided,

First,

First, *Unto you that have ſome Evidences that God hath given you a better Portion, that God hath not put you off with the Portion of this world.*

1. Oh bleſs the Lord for his goodneſs to you; the Lord he hath ſhewed you better things than theſe are, your line is fallen into a good ground, you have a goodly inheritance. When *David* looked at the proſperity of wicked men, his concluſion is, in *Pſal.* 73. 13. *I have clenſed my heart in vain, and waſhed my hands in innocency*; but guide me with thy Counſel, and afterward bring me to thy glory.

2. Be content with thy portion here, do not murmur and repine, for though thou haſt not ſo much as others have, yet thou haſt that that wil make thee happy for ever; I remember that *Hierom* in one of his Epiſtles, tels of one *Dydimus*, that was a learned godly Preacher, but blind; *Alexander* comes to him, meeting of him, and asks him, What, are you not troubled for want of ſight? and he indeed confeſſed, it was a very ſore affliction to him; then *Alexander* begins and chides him, What hath God given you that that is the excellency of an Apoſtle, of a Miniſter of Chriſt, and are you troubled for want of your ſight, that a piſmire may have, that a brute beaſt, yea, the very Piſmires; the want of thy ſight, of that that Mice and Rats may have? are you troubled at that, and rather not taught for to bleſs God that hath given you ſo great a mercy, as to make you ſuch an Inſtrument in his ſervice? So may I ſay to you that are godly, Hath God given you Jeſus Chriſt? hath God given you his Son? hath he given you his Spirit? hath he given you himſelf to be your portion? And are you troubled that you have no more of that that beaſts may have as wel as your ſelves? Oh be aſhamed of any mournful diſcontentments for want of the comforts of this world. And then;

3. Do not envy at any wicked men for their portion. I remember a ſtory that I have heard of a poor Souldier,

that

that was condemned to die, meerly for taking a bunch of Grapes from a Vine; for there was a strict Law, that whosoever should take any thing from that place they went thorough, should die for it; and he had taken a bunch of Grapes, and he was condemned to die, and as he went to Execution, he went eating of the bunch of Grapes, and some came to him, and said, Thou shouldest think of somewhat else: he answered, I beseech you Sirs, do not envie me my Grapes they will cost me dear. So may I say of all the men of the world, we have no need to envie them for any thing they have, it will cost them very dear. And lastly.

4. Do you live like such as God hath not put off with the portion of this world? Manifest it in your Conversations, that you look for higher and better things, than the things of this world, shew they are but slight in your eyes: *Zebulun* and *Naphtali* did jeopard their lives, they did look upon their lives as little worth for that cause: So look upon your estates as dispicable, be willing to improve them all for the publick good, in a publick cause, yea, to jeopard not Estates only, but your Names, your Liberties, and your Lives; and those that shall do so, those whom God hath given hearts to do so amongst you, perhaps some of you may look upon them, as men in a sad condition, Oh such a man in such a place, is looked upon and he is like to be undone, if not his life is in danger; but such a one that shal out of a good principle be willing to venture his life and estate; and appear in a good Cause, that man shall be most honored, and looked upon as the most happy man of all; and indeed herein he shews himself to be a man that looks for an higher portion than these things here: as those in *Heb*, 11. 14. *By that they said and did, they shewed plainly, they looked for another Country.* So, see you men that might live as comfortably for outward things as you, and (did their consciences give way) they could be as quiet as you, but conscience puts them upon it, that seeing God cals them to a publick place, they should be con-

tent

tent to put up all at Gods feet; now though you may think it hard, and they are in most danger, they shew plainly they are men of another Country, and should be most honored: and take but this principle with you, The more any one gives up his estate, the more comfort he hath in his estate, whether in the enjoyment of it, or in the loss of it: I express it thus, When one resigns up all he hath, his Estate, Liberty, Name, Life to God, the oftener it comes into Gods hands, the better it comes when God gives him them again; A carnall heart when once he hath these things, he will not trust God with them, but he will have them at his own keeping: but now a gracious heart, though he hath all these from God, yet every day he is willing to give up all to God, and to trust God with them again; though he be a rich man, he is willing every day to come and beg his bread at his fathers gate, and give up all; now he gives up all in the truth of his heart to God, and God gives it him all again; so long as in a lawful way he enjoyes it, he hath it afresh from God; now this I say, The oftner any thing comes out of Gods hand, the sweeter and better it is: wicked mens estates come but once out of Gods hands, and therefore there is not so much comfort in them; but a godly mans estate comes an hundred and an hundred times from God, for every resignation gives it to God, and God gives it him again; and therein is comfort: and Oh! blessed are they that live so, as that they declare they look for another Country, and that their portion is not here; let the men of the world think them foolish, that they will venture themselves so; God and his Saints, have declared that their Portion is not here

Secondly, To you all; the word of exhortation from God is: *That every one in this Place would put on to make more sure of another portion, besides the portion here in this world.*

Put on: Why?

First

First, You are al made capable of higher and better things than the things of the world are; never a one here, but hath an immortal soul, and therfore is capable of communion with Father, Son, and holy Ghost, and that is another manner of busines, than to eat and drink, and have pleasure with the flesh here a while: Hath God made your Natures capable of such glory? Do not debase your selves, and that Humanity God hath put into you, to satisfie your selves with husks, when there is meat enough in your fathers house; and he may be your father for ought I know, and therefore put on. And

Secondly, Let the pooreſt sort put on, to have but a little portion here, yet there is as fair a way for you to have the God of Heaven and Earth to be your portion, to have whatsoever Jesus Christ hath purchased by his blood to be your Portion, to have Heaven, and Eternity, and Immortality to be your Portion; (I say) there is as fair a way for it, as for the greatest Prince in the Earth; you may come to have a Portion; Here indeed many a poor Apprentice may say, My Father is dead, and hath left me no Portion. But, you that are poor Apprentices, and others, and the poor Hospital Boyes, that live upon Charity, it's possible some poor wretches there may have their portion in God, and Christ, and Immortality, as wel as the greatest and richest of al; therefore raise up your hearts here, you that are the pooreſt and meaneſt; and know, you are born for high things: If I should come and tel one that is a poor Boy in a blew Coat: Whatsoever you are now, there is such a rich man wil adopt you to be his child, and make you his Heir; that would raise up his heart: Well, how meanly soever you live now, you may be a glorious Creature hereafter; if so be you have an heart to put upon it, and to seek after it for your portion: Then you'l say, Lord, what should we do, that our portion should be an higher portion than in this world? The First thing I would put you upon, is this:

1. *Let the whol Course of your life be steered (as it were) with*

with the fear of God, leſt that this ſhould be all that you have; as it was a ſign before, ſo now I may make uſe of it as a means; (I ſay) let your courſe of life be ſteer'd (as it were) with the fear of God, leſt that God with this ſhould put you off: hold forth this in every action, that any one may ſee by your Converſation, ſurely this man, this woman hath ſome fears; leſt God ſhould put them off with a portion in this world: And eſpecially you that have great portions in this life, and you know you have done God little ſervice; you know there are many poor people that live upon Alms have done God more ſervice than you; you have moſt cauſe to fear: They that are Rulers, and Governors have moſt cauſe to fear, unleſs they have mighty good evidence in their hearts: *Chryſoſtom* upon the 13. of the *Hebrews*, ſpeaking of thoſe that are Governours; *I wonder that any Governor ſhould be ſaved*: he hath ſuch a ſpeech there: we wil not ſay ſo, but he ſaith ſo, there is a great deal of hazard: Chriſt tels us too, that a man that hath a great portion in this world, though it's poſſible he may have more hereafter, yet it is doubtful. It is the Counſel of one, to a King of *Portingal*, (ſaith he) I deſire you to grant me this favor, that every day you would but think of this Text, *What profits it a man, If he ſhould gain the whol world, and loſe his own ſoul.* Spend ſome little time every day, to think of this text, and pray to God that he would give you, the true underſtanding and ſenſe of this Text, and let it be the concluſion of al your prayers, that God would ſhew you what there is in this Text, what ſhal it profit a man, if he ſhal gain the whol world, and loſe his own ſoul; The ſame counſel I give to you, Daily pray to God, to make you underſtand what there is in this Text, that there are men that have their portion in this world.

2. *Labor to take off your hearts from all theſe outward comforts: that are here*; take off your ſpirits: *He that will be rich ſhal fal into many temptations*: Know it is not neceſſary (ſo you ſhould conclude every one in your own hearts, it is

not neceſſary) I ſhould have eſtate in this world, but it is neceſſary I ſhould make my peace up with God: it is neceſſary I ſhould provide for my ſoul, but how things are with me here there is no great neceſſity. And then;

3. *Set you the glory of Heaven and Eternity daily before your eyes, and be trading for higher things than theſe are*: you that are great Merchants, you are trading for thouſands; when as many poor people now that go up and down in the ſtreets, and cry ſome mean thing, they think wel if they can get eighteen pence in a whol day, carrying things upon their heads, and crying in the ſtreets: but a rich Merchant can go out in the morning, and make a bargain, and perhaps get five hundred pounds in an hour: he is trading for ſomwhat like. So the men of this world are like the poor women that go with things, about upon their heads, and get eighteen pence in a day; but a godly man hath Communion with God, and in a quarter of an hour gets that he would not loſe for hundreds, nor for thouſands. It was a ſpeech of *Cleopatra* to *Anthony*; why *Anthony* thou art not to fiſh for *Gudgeons*, and *Trouts*, but thou art to angle for *Caſtles*, and *Towers*, and *Forts*, and *Cities*, thou art to fiſh for them; ſo may I ſay, If thou haſt an immortal ſoul within the, thou art not ſo much to angle for to make proviſion for the fleſh, for *meat* and *drink*, and *cloaths*, *&c.* But for *Heaven*, and *Immortality*, let that continually before thine eyes. And the next thing is this.

4. *Honor God with thy ſubſtance here*; lay out thy portion here for God: and Oh that I could but convince you of one Principle of Divinity more, and that is this, That there is more excellency and good in one vertuous Action, than there is in all the creatures in Heaven and Earth, (beſides the works of Angels and others of the Saints; excepting them:) Take all Creatures, Sun, Moon, Stars, Seas, Earth, all the riches in the world, Pearls, put all together, this is the true Divinity, (I ſay) that there is more excellency in one vertuous Action, than there is

if

if thou hadſt all theſe things to be thy poſſeſion; If men were convinced of this, they would be abundant in good works then: Thou thinkeſt it a brave thing, thou haſt ſo much comming in by the yeer; dō but one good Action for God out of an upright principle, and there is more excellency in that one Action, than there is in thy eſtate, if thou hadſt ten thouſand times more added to it: Certainly, this wil make them that are rich, to be rich in good works; ſo the Scripture ſaith, *Charge them that are rich in this world, that they be rich in good works*: There is a richneſs in good works, as wel as in an eſtate; Oh! improve, lay out thy eſtate for God: *Ambroſe I* remember upon that place, his Sermons upon the rich man, ſaith he, *Is it not more honor that ſo many children ſhal ask of you as their father, than that ſo many pieces of gold ſhal cal you their lord?* Theſe pieces of gold they do (as it were) cal you lord: and there are two or three children ſhal cal you father; Is there not more excellency to have a couple of poor Orphants while you are alive in this world, to cal you father, than to have ſo many bags of gold cal you maſter? Oh therefore lay out your portion, *Give a portion to ſix and to ſeven.* in 2 *Cor.* 8. 8. there the Apoſtle tels the *Corinthians*, *that God ſhould make them abundant in al grace; fil you with grace that you may abound in al ſufficiency:* But what for? in the 11. verſ *being enriched in every thing in al bountifulneſs*; *and then* verſ 12. *for the adminiſtration of this ſervice, that you may be enriched in al bountifulneſs*; Wherefore? For the adminiſtration of his ſervice: Now the words in the Greek are, *for the adminiſtration of this Leturgie*: ſo the words are in the Greek, that you may abound, and have al Grace to abound in the adminiſtration of this Leturgie. My brethren, Oh how happy were it if ſō be that men were plentiful in this Divine Service, that I am ſpeaking of, and wel verſ'd in this *Leturgie*: the Apoſtle cals bounty, a Leturgie, the ſervice of God, that is Divine Service indeed, that is a happy Leturgie to be wel verſ'd in, and to be abundantly verſ'd in this kind of Leturgie; for ſo the words are in this

and then again, If you would not be put off with this portion in the world;

5. *Be sure that all the services you perform to God be choice services*; If you expect choice mercies, let your services be choice services; be sure your works be supernatural works; You'l say, How shal I know that? If I had time I could make it out cleer to you, but only thus, A supernatural work is that which hath a supernatural Principle, aims at a supernatural End, and done in a supernatural manner; A supernatural Principle, that is grace that makes it suitable to my heart, and not only that I do it out of conviction of conscience; and a supernatural End, that I aim at God and not at my self; but the supernatural manner, what is that? I remember *Seneca* in giving of his rule, how to know the affections, when they are Natural, and when not, (saith he) you shal know a natural affection by this *If it be kept within bounds, it is natural; if it be out of bounds it is not natural*: I'le make use of it in another way, When you come to the service of God, if you think to limit God in His service, this is but a natural service, you wil go so far, and there stop; but if it be supernatural service; you will let out your hearts (if it were possible) infinitly to God; you cannot be infinite, that's true; but you will propound no bounds, no limits to your service; and this is indeed the truth of Grace, when it hath the impression of Gods infinitness upon it; Gods infinitness is that, whereby He is without all limits; So where God sets no limits, there the soul is without all limits, and bounds in the way of Grace; that is, desires to answer God (if it were possible) by an infinite way; these are supernatural works: And then, Would you not have your portion in this world?

9. *Be willing to cast away whatever of your portion you have got sinfully*: I in the Name of God charge this as a special thing to take home with you; whatsoever man or woman in this place, would not have his portion in this world, but would have his portion in the world to come, whatsoever

soever of his portion he hath got in a sinful way, cast it away presently, never sleep with it, lie not down one night with it: That's an old rule, but a true one, Al the repentance you have in the world, and al your sorrowing for your sin, wil never obtain pardon without restitution, if you be able; Unless you do what you are able to restore, you can never have comfort, or the pardon of that sin; If you have got it when you were young, Apprentices, first set up, away with it, else it wil spoil al, you wil never have any other portion from God; These hands of mine had once that given to them, to be a means to convey, to restore that which was got wrongfully, fifty yeers before, the wrong was done fifty yeers ago, and after fifty yeers, the Conscience of this man troubles him, and he comes to bring, to restore that wrong, and desires it may be conveyed to such a place, where he had done wrong; know therefore, that al the sweet morsels that any time you have so delightfully got down, they must up again, and therefore willingly let them go up; resolve before you go out of this place, whatsoever thou hast gotten wrongfully, never keep it against thy wil, but do it willingly, else thou canst not have any comfort in the portion thou hast, nor have any portion in the world to come; if there be any true Divinity in the world, this is true Divinity; and yet it is hard to convince any Covetous men, that have got much this way; and if there be any wrong, those that have done wrong in things betrusted to them, as those that are Masters of Hospitals, be sure you keep not that, for certainly you'l curse the time that ever you took it; and therefore let the charge of God be strong upon you this day, to cast out whatsoever you have got fallsly. I read in a story of one that upon a time, hearing that place of Scripture, in *Isa.* 5. 8. read *Wo to them that ioyn house to house*: he bursts out into a loud cry, If wo be to them that ioyn house to house, *Then wo to me to and my children.* So upon this that you hear this day, There are a company shal have their portion in this

world,

world, and especially those that wil keep any thing they have wrongfully got, many may have cause to say, Woto us then, and unto our children.

7. Be willing to joyn with those that have suffered for God; If you would have your portion in another life, be willing to joyn with the sufferers for Christ; So *Moses* did, though he were in the way to preferment, yet he did chuse rather to suffer affliction with the people of God then to enjoy the pleasure of sin for a season; joyn rather with them than with jolly blades of the world; It is safer to joyn with the sufferers, then to joyn with those that are the jolly and brave spirits. And so I have done, only desiring that the Lord would settle al home upon your spirits; If so be, because something may not be so pleasing to the pallat of every one, as some other, but if for that you should reject what hath been said, and go away, and slight this Word of God, know that this Text one day, may prove to be as scalding lead in your Consciences; and that that is said concerning *Doeg*, in *Psalm*, 57. 2. may prove to be your portion; it is spoken of *Doeg*; *This is the man* (saith the Psalmist) *that did not make God his trust, but trusted in his great riches*; this is the man; So you may be pointed out one day, This is the man; *Doeg* was a great Courtier, and because he was an Officer of King *Sauls*, and because he had his favour, he trusted in the favour of the King, and in his riches, and what did he care for *David*? Yea, by the Text it appears he was one that made some shew of Religion too, in the 1 of *Sam*, 21. 7. *He was detained before the Lord*: *Tremelius* thinks, either out of some Religious vow, or to keep the Sabbath, or somwhat concerning the Law, he was detained before the Lord, and yet he was a vile malignant against *David*, and al because he trusted in the great countenance he had at Court: Now this is the man that made not God his trust, but that trusted in his great riches: the Lord forbid this Scripture should be made true of any of you; I leave this Text with you that are rich men, take heed you trust not in your great

great riches, I leave this Text with you, that are in places of dignity and honor; take heed you have not your portion in this world. I leave this Text to Voluptuous men, given up to pleasures; take heed you hear not one day, this, *Son, remember, in thy life-time thou hadst thy pleasure.* I leave this with those that dare not trust God for a portion to come. And above all, I leave this with all Hypocrites, let them take heed it be not said to them, *Here is your reward.* Consider what hath been said, and the Lord give you understanding in all things.

FINIS.

THE ALPHABETICAL TABLE.

Page

A

Abuse, *see* Body
Adam
First Adam, *what he was, and what he should have been, had he stood* 43
The state of Adam *compared with the state of the Saints* 44
Admiration
Admiration *of Saints and Angels* 90
Adrian
Adrian *the Pope, his woful death* 339
Alexanders *rebuke* 349
Angels
Angels *are the Saints keepers* 155
Angels, *see* Lord, Honor
Anger
Anger *must be voided* 38
Arbitrary
Arbitrary *Government, and the differences of it* 344
Antichrist
Antichrists *great design* 49
Attainments, *see* Gospel

THE TABLE.

Page

B

Beginning

Beginnings *of sin to be feared.* 83

Beleevers

Beleevers *draw strength from Christ.* 45

Beleevers *should manifest Christ in their actions* Ibid

Beleevers *cannot fall away* 46

Beleevers *are not without mixture of evil* ib

Beleevers *under the Law, Were as children under age* 100

Beleevers *under the Gospel are children of full age* ib

Beleevers *must not be of earthly hearts, and why* 270

Beleeve

The manner how to beleeve. 76

Bishops, *see* Prelates

Blood

The Blood *of Christ takes us off from vain conversations* 98

Body

The Body *of sin must be mortified.* 39

The body *of sin is unknown to nature* 40

Abuse not your bodies, *and why.* 92

Boldness *see* Saints

Boniface

Boniface *his answer* 188

Bowels

Bowels *of mercy beseem the Gospel.* 71

Branch, *see* Christ

C

Canaan

The Land of Canaan *a type of Heaven* 47

Carelesnes *see* Profession Christians

Carnal

Carnal *worship opposeth the soul of godliness* 49

Carnal, *see* Weapons, Heart

Ceremonies

Ceremonies *condemned, and why.* 97

Chastisement

Page

Chastisements *for sin what they are* 148

Children, *see* Beleevers

Christ

Christs *love known in the Gospel.* 69

Christ *is the mercy of all mercies* 70

Christ *kept the Law, and why?* 78

Christs *self denial* 93

Christ *is the root, and we are the Branches* 103

Christ *is a great King* 116

Christ *God-man, governs all things, and why?* 136

Christs *Rule* 139

Christs *Law* ibid

See Dependance, Subiects, *and* Peace

Christians

Christians *must be careful of their families.* 19

Christians *should eye those whose Conversations are above them* 29

Christians *subiect to grow careless by degrees* 31

Church

Church *of God as a City* 3

Circumvent

We must not circumvent *one another* 275

Citizen

A Citizen's *wretched speech* 310

Civil

Civil *mens worship of God* 35

Companions, *see* Tribulation.

Compulsion, *see* Persecution.

Conscience

Liberty of Conscience *the way to procure it* 22

Contentment

Motives to contentment 349

Conversation

The meaning of this word CONVERSATION 3

What Conversation *becomes the Gospel* 5

Our Conversation *must be looked to after conversion* 7

Conversation *becomming the Gospel* 57

How

Page

How our Converſation ſhould be manifeſted 350
what Converſation becomes the Goſpel 115

See Image, woman

Cook

Cook his opinion of the Martyrs. 308

Covetouſneſs

Covetouſneſs unbeſeeming a Saint. 270

Cuſtoms

Old Cuſtoms an hindrance to ſpiritual worſhip 100

D

Dales

Difference between dales of faſting and thankſgiving, and holy dales. 99

See Obſerving

Danger, See Help

Deceivers

Self-Deceivers how? 13

Dependance

No dependance between the Kingdom of Chriſt, and this world. 284

Diſign, See Goſpel

Deſpair

The reaſon of Deſpair

Deſpiſe

Deſpiſe not the meaneſt of men. 92

Difference

Difference which the Goſpel makes 122
Difference between Saints and worldly men 312

Diviſions

Diviſions, whence they come. 105

Duty, ſee Time

Dying

Dying one for another becomes the Goſpel 58

E

Elevation

Elevation of ſpirit upon what ground 91

Enmity

How enmity againſt God is kept up. 15

Epiſtle

The Saints ſhould be the Epiſtles of Chriſt 113

Eternal life

Little mention of Eternal life in the old Teſtament 110

Excellency

The Excellency of a Saints portion wherein it conſiſts 354

Eyes

The eyes of all are upon profeſſors. 23
what the eyes of a Chriſtian ſhould be ſet upon 354

F

Faith

Faith acts upon Chriſt as a King as well as a Savior 135
Neceſſity of living by faith. 285

Fleſhly-luſts

Fleſhly-luſts unſuitable to the Goſpel 102

G

Gentils, ſee Partition

German

The ſpeech of a German Divine. 137

God

Gods willingneſs to be at peace with man 63

See Hatred, Love, Glory People, Mercy

God is full of goodneſs 64
How the utmoſt of Gods glory is manifeſted 90

Godly

Why Godly men are willing to live. 2

Goſpel

what the Goſpel is 3
Goſpel-Converſation, what it is. 38
Goſpel Obedience proceeds from love 40
Difference between the Law of Adam and the Goſpel 41
Thoſe that live under the Goſpel muſt

THE TABLE.

Page

live in an higher way of holiness, than those that lived under the Law 42

The great Design of the Gospel. 54

The Gospel *calls for love* 58

Gospel-arguments are the strongest arguments 69

Difference between the Gospel *and the light of Nature* 73

See Law, Millice, Christ, Conversation, Dying, Bowels, Wanton, Worship, Beleevers, Power.

Government, *see* Arbitrary.

Great ones, *see* Religion.

H

Hard-hearted, *see* Monster

Hatred

Gods hatred *of sin, how to know it.* 81

Heart

Carnal hearts *will not trust God* 353

Help

Helps *against the danger of the times.* 24

Holy-Ghost

The Holy-Ghost *dwells in our bodies* 90

Honor

How the Honor *of Religion is kept up* 15

More Honor *put upon man than upon Angels* 89

I

Jewes

The error of the Jews *about Christs Kingdom* 117

See Partition

Image

How man holds out the Image *of God* Ibid

Injustice

A remedy against Injustice. 77

Institution

Wherein Institution *of Worship depends* 21

Institution *is the rule of Worship.* 141

Page

Justice

Gods Justice *is no loser by his Mercy.* 74

K

King

Wherein the Kings *of the earth are not like to Christ* 137

See Christ, Subjects.

Kingdom

Christs Kingdom *is not of this world* 117

Why Christs Kingdom *is not of this world* 157

When the Kingdoms *of this world shall be submitted to Christ.* 150

See Dependance

L

Latimer

Latimers *story* 339

Law

The Law *of God goes higher than the light of Nature, and how?* 47

The Law *considered under two considerations* 41

The Law *given to Adam, what it was* 43

Difference between the Law *of Adam, and the* Law *given by Moses.* 41

Difference between the Law *given by Moses, and the gospel* Ibid

They under the Law *had something of the gospel* Ibid

See Gospel, Christ, Worship, *and* Beleevers

Leturgie

True Leturgie, *what it is* 355

Liberty, *see* Conscience

Light of Nature, *see* Nature

Life, *see* Spirit

Looseness, *see* Profession

Love

The love *of God is more to man than to Angels* 53

The love *of God should work an answerable*

THE TABLE

Page

rable love in us. 54
See Testimony, and Christ
Lusts, see Flesh
Luther
Luthers opinion of the Turkish Empire 306
Luther's Protestation. 334

M
Magistrates
How Magistrates are helpful to the Church 140
Malice
Malice is unbeseeming the Gospel. 58
Man, see World
Mercy
Mercy must be real, not verbal. 71
Gods infinite mercy 286
Gods Mercy undervalued by worldly men ibid
See Transcendant, Christ, Bowels
Ministers
Ministers of the Gospel what they are. 4
Ministers ought to rule over none but those they teach 30
Ministers should be eminent in their Conversations every way. ibid
Ministers Charge over souls. 88
Mixture
What mixture is in worldly portions 336
Monsters
Hard hearted Christians are Monsters 71
Moses, see Law

N
Nature
Light of Nature, its extent. 33
Difference between the light of Nature before the fall, and since. 41
Light of Nature shews something of the mercie of God. 69
Necessity, see Faith

O
Obedience

Page

The Obedience of a Believer, is of an higher nature than Adam in his innocency 44
Observing
Observing dayes forbidden. 98
Old, see Customs
Opinions
What Opinions are not to be tollerated 327
Opposed
World opposed to Saints 272
Overseeing, see Visitation

P
Papists
Papists reproved 887
Parliament
The PARLIAMENT defended 334
Partition
The partition wall between Jew and Gentile, taken down. 64
Peace
We should love peace 65
Peace with our Brethren, what it should be 68
Difference between the worlds peace and Christs 155
Why men should have peace upon any terms 323
See God, and Seek
People
Why Gods People are mean in this world 277
Perfection
Perfection comes by suffering. 279
Persecution
Persecution unlawfull 283
Persecution opposed 326
Pope
A mortal choice of Popes. 318
Portion
Why wicked men have a portion. 304
The worlds portion described. 309
Rules to know who hath his portion

Page

only in this life 341

See Excellency

Power

What the power of the Gospel is. 123

Prelates

Prelates *reproved* 287

Priviledges

Priviledges *of the Saints* 152

Profession

The reason why some mens profession *vanisheth* 14

Looseness of profession *what mischief it doth* 16

The miseries attending a loose profession 18

Why forward professors *turn persecutors* 19

See Eyes

Promises

Difference between the promises *of the Gospel, and Adams* promises. 45

R

Reason

we are not to live altogether according to reason 67

Reason *discovers some sin.* 80

Reconciliation

Reconciliation *to God* 65

Rebels

How the Saints are Rebels. 280

Redenption

what the Redemption *of a soul is* 86

Religion

Religion *comes to nothing without consideration of the duties of relation.* 25

why Religion *is so little regarded by great ones* 319

See Honor, Weapons

Repentance

Repentance *is a mighty work.* 87

Repentance *is out of our power.* 85

Root, *see* Christ

S

Saints

Page

The Saints *shal condemn the world.* 12

The Saints *may come to the Throne of grace with boldneß.* 50

The Saints *shal judge the world.* 272

See Rebels, Difference

Seek

Seek *for peace* 66

Self-denial, *see* Christ

Selvishness

Selvishness *unbeseeming a Saint.* 94

Schism

What Schism *is* 108

Services

Gods services *are choice* services. 356

Sin

Sin *harboured in thought produceth sinful actions* 29

No sin *is little* 82

The wages of sin *is death* ib

See Hatred and Beginnings

Socrates

Socrates *his rebuke* 331

Soul

Souls *Immortality proved* 1

Souls *pawn'd to the Devil.* 86

See Worth, and Redemption

Strength

Strength *drawn from Christ.* 45

Strive

we must strive *together, not asunder.* 105

Spirit

The life of the Spirit *what it is.* 102

Subjects

Difference between Christs subjects *and the* subjects *of other Kings.* 138

Suffering, *see* Perfection

T

Temptations

Particular temptations *must be looked to* 27

Tenure

The tenure *men hold the world by.* 335

Testimonies

Testimonies *of Gods love to us.* 55

THE TABLE.

Page

Teſtimonis *of our love to God.* 56

Time

The time *ſanctifies the duty.* 99

Tranſcendent

The mercies of God are tranſcendent. 69

Tribulation

We have companions in tribulation. 278

Turkiſh Empire, *ſee* Luther

U

Unity

Unity *of the Saints* 105

Viſitation

Viſitation of the wicked what it is. 10

W

Wanton

Wanton *Converſation becomes not the Goſpel* 71

Well doing

Well doing *ſtops the mouths of wicked men* 11

Well doing *converts men* Ibid

Weapons

Carnal Weapons *not to be uſed in defence of Religion* 345

Wicked

Wicked *men do ſomething for God.* 305

See Portion

Wickedneſs

Wickedneſs *is unbeſeeming Profeſſors* 128

Page

The wickedneſs *of the world.* 281

Works

Our good works ſhould ſhine before men 8

Difference between doing of good works *that may be ſeen, and doing good* works *that* [*they*] *may be ſeen.* Ibid

Women

Women-*preachers is what ſenſe lawfull* 9

Worſhip

We muſt ſet up the worſhip *of God in our families* 56

The worſhip *of the world is carnal.* 96

God will have as much worſhip *under the Goſpel as under the Law.* Ibid

What worſhip *becomes the Goſpel,* 100

See Inſtitution

Worth

The Worth *of the ſoul* 85

World

How to know a man of this world. 263

See Peace, oppoſed, Saints, People, Portion

Worldly

Why worldly *men are cunning.* 118

Worldly men, *ſee* Difference

Worldly portion, *ſee* Mixture.

Wronged

We muſt ſeek peace of thoſe that have Wronged *us* 67

FINIS.

1216.